

37
THE WESTMINSTER VERSION OF
THE SACRED SCRIPTURES:

A NEW TRANSLATION FROM THE ORIGINAL
GREEK AND HEBREW TEXTS

THE NEW TESTAMENT
VOLUME I.

PART I.

THE GOSPEL ACCORDING TO ST. MATTHEW

THE WESTMINSTER VERSION OF
THE SACRED SCRIPTURES

GENERAL EDITORS:

THE REV. CUTHBERT LATTEY, S.J.

New Testament Professor, Heythrop College, Chipping Norton, Oxon.

THE REV. JOSEPH KEATING, S.J.

Editor of THE MONTH

THE NEW TESTAMENT

VOLUME I.

LONGMANS, GREEN AND CO. LTD.

39 PATERNOSTER ROW, LONDON, E.C.4
6 OLD COURT HOUSE STREET, CALCUTTA
53 NICOL ROAD, BOMBAY
167 MOUNT ROAD, MADRAS

LONGMANS, GREEN AND CO.

35 FIFTH AVENUE, NEW YORK
221 EAST 20TH STREET, CHICAGO
TREMONT TEMPLE, BOSTON
210 VICTORIA STREET, TORONTO

MADE AND PRINTED IN GREAT BRITAIN BY
JOHN GRIFFIN, ROEHAMPTON

TO HIS EMINENCE THE MOST REVEREND
FRANCIS CARDINAL BOURNE
ARCHBISHOP OF WESTMINSTER AND METROPOLITAN
THIS
WESTMINSTER VERSION
OF THE SACRED SCRIPTURES
IS WITH HIS GRACIOUS PERMISSION
RESPECTFULLY DEDICATED

THE NEW TESTAMENT

(VOL. I.)

THE SYNOPTIC GOSPELS

PART I.

THE GOSPEL ACCORDING TO ST. MATTHEW

BY

THE VERY REV. JOSEPH DEAN, D.D., Ph.D.

*(President, and sometime Professor of Sacred Scripture, St. Joseph's College,
Upholland.)*

LONGMANS, GREEN AND CO.
LONDON + NEW YORK + TORONTO

1928

Hihil Obstat :

GEORGIUS D. SMITH, S.T.D.

Censor deputatus

Imprimatur :

EDM. CANON SURMONT

Vic. Gen.

Westmonasterii, die 9 Julii, 1928

•

CONTENTS

	PAGE
INTRODUCTION .	ix
SUMMARY OF TEXT .	xxxvi
TRANSLATION AND NOTES	i
APPENDIX .	139

.

SUMMARY OF INTRODUCTION

	PAGE
1. THE AUTHORSHIP OF THE GOSPEL .	ix
2. THE COMPOSITION OF THE GOSPEL .	xi
3. IRENAEUS, PAPIAS, EUSEBIUS	xv
4. THE CHARACTERISTICS OF THE GOSPEL .	xx
5. JEWISH TRAITS IN THE GOSPEL .	xxiv
6. THE GOSPEL OF THE CHILDHOOD .	xxxiii

INTRODUCTION

I. THE AUTHORSHIP OF THE GOSPEL.

THAT St. Matthew, known also, at all events before his conversion, as Levi (Luke v. 27: Matt. ix. 9), was the author of the first gospel, may be said to have been the universal view of Christian antiquity. It is quoted by the earliest writers, and in the more voluminous writings that begin to appear about the end of the second century St. Matthew as a matter of course is named as author; from the outset he is in full possession, and there is no real vestige of any other opinion.

A few examples of the evidence may suffice. Eusebius in his *Church History* (vi. 14. 1, 5) shows that Clement of Alexandria (flor. end 2nd—beg. 3rd c.) knew our gospel, and knew it to contain the genealogy. A little later (vi. 25. 4) Eusebius quotes from Origen's commentary on Matthew, written about the middle of the 3rd c. and mentioned again further on (vi. 36. 2), a passage wherein it is said that this gospel was written the first, and for Jewish Christians, and in Hebrew letters—that is, no doubt, in Aramaic.

Passing from Alexandria to the second church of the East, Antioch, we note that St. Jerome (Epist. 121 *ad Algasiam*: chap. 6) quotes a long passage from a commentary by St. Theophilus, bishop of that see towards the end of the 2nd c., upon a harmony of the four gospels put together by Theophilus himself. Moreover in his treatise *Ad Autolycum* Theophilus certainly quotes Matthew, though without naming him (*Ad Autol.* III. 13—14 = Matt. v. 28, 32, 44: vi. 3). Towards the end of the second c., too, Tatian wrote his Diatessaron of the gospels, doubtless in Syriac; he omitted the genealogies and some other portions, probably with heretical intent, but bears important witness to the substance of the gospel.

St. Irenaeus is an important link between East and West, as he came from Asia Minor to Lyons, remembered St. Polycarp, and was in close touch with Rome. In his work *Against Heresies*, finished in the last decade of the second century, he bears emphatic and explicit witness to all four gospels, mentioning them by name. In a passage quoted in the Greek by Eusebius (*Haer.* iii. 1. 1: Eus. *Hist. Eccl.* v. 8. 4) he states that Matthew brought out a gospel for the Hebrews in their own language, and later (*Haer.* iii. 11. 7—8) he mentions each gospel by name as being used by the heretics, and then again, insisting that there are four gospels, neither more nor less, he has occasion to name them once more.

From Rome itself we have a list of New Testament books, written a little before the end of the 2nd c., in the Muratori fragment, called after its first editor who discovered it in an 8th c. manuscript; unfortunately the first lines are missing, but it is reasonably certain that St. Matthew's gospel was mentioned therein. About the middle of the same century St. Justin Martyr, while he does not speak of 'gospels' or mention the evangelists by name, yet does mention 'memoirs' written by the apostles and their disciples (*Dialogue with Trypho*, 103), and actually quotes all four gospels; Matt. xxvi. 39, for example, in the passage just referred to, and Matt. xi. 27 in Apol. I. 63; Dial. 100. To Rome we may in conclusion add Carthaginian Africa, where Tertullian, writing against Marcion at the beginning of the 3rd c., twice enumerates the four evangelists in two neighbouring passages, *Adv. Marc.* IV. 2, 5, besides furnishing much older evidence elsewhere. Other attestation of an early date might be cited, which would include the use of the gospels by the early heretics and in the apocryphal gospels.

The evidence is such as to warrant our saying that before the end of the second century the four gospels were firmly established in general use, and were attributed without any contradiction to the four evangelists.

This tradition the Apostolic Fathers and other earlier writers link up with the evangelists themselves. Not writing the full and formal treatises of the later date, they were not concerned to name authors, nor is it always possible to distinguish with certainty in their quotations, made as they were by memory, between the parallels from the several gospels; nevertheless (to confine ourselves to the gospel under consideration) there can be no doubt left, when all passages are considered together, that Matthew was in ecclesiastical usage, and that these earlier writers were handing on the tradition of authorship which was so soon to become explicit. Thus, to quote but a very few examples, St. Polycarp's epistle, written towards the beginning of the 2nd c., shows the use of Matthew in ii. 3, and probably also (though the other gospels might explain the quotations) in vii. 2 and xii. 3. Some years earlier, St. Ignatius of Antioch is employing Matthew in his letter to the church of Smyrna (i. 1: vi. 1) and elsewhere; while St. Clement of Rome (xiii. 2: lvi. 8) takes us back into the first century itself.

2. THE COMPOSITION OF THE GOSPEL.

Reference has already been made to a passage wherein Origen says that this gospel was written for Jewish Christians, and in Hebrew letters; and also to a passage of Irenaeus, where he states that Matthew brought out a gospel for the Hebrews in their own language. That Matthew wrote in what is generally called the 'Hebrew' language is, in fact, guaranteed by an early and constant tradition, the most important examples of which are set forth by Père Lagrange in his large edition of the gospel (pp. xi—xv). It is tolerably clear, however, that by 'Hebrew' we must in this connection understand what is best known as 'Aramaic', namely, the speech which the Jews picked up from their neighbours after their return from exile, with the effect that Hebrew proper became to all intents and purposes a dead language. That Aramaic should be called Hebrew by the

ecclesiastical writers, no less than in the New Testament (*c/.* Acts xxii. 2: John xix. 17, *etc.*), is not surprising, since there is so little difference between them. Some of these writers, as Irenaeus in the passage already quoted, and Eusebius in his *Church History* (iii. 24. 6) make it clear that they understand St. Matthew to have written in the living speech of the Jews, just as St. Luke makes it clear in Acts xxii. 2 that he understands St. Paul to have spoken in it. Upon the general position of Hebrew and Aramaic in Palestine at this time it may be enough here to refer to Prof. Dalman's *The Words of Jesus*, in the introduction, and to other writings of his.

The tradition is also firm that this Aramaic gospel was the first of the four to be written; Origen's testimony to that effect has already been quoted, to which may be added St. Jerome's in his notice of St. Matthew in his book *De Viris Illustribus* (chap. 3). It is evident, indeed, that the first place assigned to St. Matthew in the enumeration of the gospels and evangelists usually has this chronological implication; nor is there in this matter any contrary opinion to be found in the early writers, any more than in regard of other points. But they do not attempt to fix the actual date of composition. The Biblical Commission, in answers given under date of June 19, 1911, forbids us to place the writing of the original (*i.e.*, the Aramaic) text of Matthew later than the destruction of Jerusalem, and denies that a passage of Irenaeus (*Haer.* iii. 1. 1, shortly to be considered) is of such weight as to compel us to reject the more traditional view, that Matthew was written before St. Paul came to Rome. It should be noted that the Commission (June 26, 1912) infers from the manner in which the Acts of the Apostles conclude that they were written shortly after the two years of St. Paul's first Roman captivity (Acts xxviii. 30), and again (under the same date) from the opening verse of the Acts, that this work was written after St. Luke's gospel. In the introduction to the Epistles of the Captivity (*Westminster Version*,

Vol. III, p. liii) St. Paul's first Roman captivity is dated approximately at 59—61 A.D.; Luke therefore would precede this date, and the Biblical Commission follows the traditional order in putting Mark before Luke, besides putting Matthew before both. Thus we are brought near 50 A.D., and some have designated a much earlier date; but it is difficult to speak with any certainty. In any case a certain lapse of time must be allowed for the common Christian tradition of Christ's life and teaching to become more or less fixed, and for the evangelists to work it up into their several gospels.

It will be observed that what has been said thus far refers to the composition of the original Aramaic text. Who composed the Greek translation, and precisely when, we do not know; it must have been made very early, for the textual attestation of Greek Matthew does not indicate any later date than for Mark and Luke. Certainly St. Matthew was fortunate in his translator, and we might hardly have guessed of ourselves (yet *c/. p. xxxi*) that the Greek gospel had originally been composed in Aramaic, any more than we should have suspected this of Josephus' *Jewish War*, apart from his own statement at the beginning of the work. There has always been room for much difference of literary quality in translation; the first gospel seems to have lost nothing thereby in force and eloquence.

Nor is there reason to suppose any material departure from the original in our extant version, either upon the score of language or history. Some views, indeed, upon the Synoptic Problem that are widely held outside the Church would not allow us to suppose that (to put it very roughly) anything beyond the discourses is translation at all; the rest of the gospel would be mainly incorporated from Mark. But this contention raises the whole question of the Synoptic Problem, which is discussed separately in the appendix. Another difficulty of a quite different kind arises from the so-called 'Gospel according to the Hebrews', the passages relevant to

which have recently been translated and edited in convenient form by Dr. James in *The Apocryphal New Testament* (Oxford, 1924: *cf.* also Preuschen, *Antilegomena*, Giessen, 1901). St. Jerome claims to have translated the work both into Greek and Latin (*De Viris Illustribus*, chap. 2: *cf.* chap. 16), and there is no serious reason to doubt his statement. He also calls it the original Hebrew (doubtless meaning Aramaic) of Matthew; Dr. James (*op. cit.*, p. 4) writes that he ceased to regard it as such in later years, but this is not clear. It is true that the longer quotations from it which St. Jerome gives depart widely from the Greek text, but this probably had much to do with his giving them; the gospel was a mutilated form of Matthew, and it was the very fact of this mutilation that made him hesitate at times to call it simply a translation of Matthew. In any case, it is generally agreed that in regard of fidelity the 'Gospel according to the Hebrews' must be tested by our Greek Matthew, and not *vice versa*.¹

St. Jerome also mentions (*De Viris Illustribus*, chap. 3) that the *ipsum Hebraicum* of Matthew (by which he evidently means the 'Gospel according to the Hebrews') always follows the Hebrew original, not the Greek Septuagint translation, in its Old Testament quotations. As a matter of fact (*cf.* p. xxxi) our Greek Matthew leans more heavily to the Hebrew when independent of the other gospels, and follows it sometimes even in the parallel passages. It seems to have been only in passages where there was no divergence of any consequence that the Greek translator followed the current Septuagint text (*e.g.*, closely in xiii. 14—15, from Isai. vi. 9—10); and so here also Greek Matthew would be substantially faithful to Aramaic Matthew. An attempt has indeed been made to show that in Matt. xxi. 2—5 the Greek Matthew has been 'squared' to a Septuagint mistranslation; but in reality, as is pointed out in the note on

¹ Some further remarks upon the 'Gospel according to the Hebrews' are to be found in the appendix, p. 141.

the passage, the Greek Matthew is independent of the Greek Septuagint, and in any case the additional detail of the presence of the dam would naturally be understood, even if nowhere mentioned.

3. IRENAEUS, PAPIAS, EUSEBIUS.

We may now consider two passages which confirm much that has been said, yet present a certain difficulty. St. Irenaeus, in a passage already referred to, which Eusebius has preserved for us in the Greek (*Haer.* iii. 1. 1: Eus. *Hist. Eccl.* v. 84) not merely implies that St. Matthew wrote first and in Aramaic, but might seem to assert that it was while SS. Peter and Paul were founding the Roman church, and also that it was only after the death of these two that St. Mark wrote the second gospel. It is significant that these supposed statements of St. Irenaeus find no echo in ancient tradition, which tends to place the gospels earlier; and their difficulty is generally acknowledged. The best explanation appears to be that offered by Dom John Chapman, O.S.B., in *The Journal of Theological Studies*, Vol. VI, pp. 563–569, in the article, *St. Irenaeus on the Dates of the Gospels* (July, 1905). He points out that St. Irenaeus is not giving a history of the origin of the gospels, but is merely concerned to show that the teaching of four of the principal apostles has not been lost, but has been handed down to us in writing. Matthew wrote the gospel, ‘while Peter and Paul in Rome were evangelizing and founding the Church’; in the light of the context the genitive absolute used in the Greek need not be given a more stringent implication of time than the English ‘while’, here used to translate it. ‘After their death’ their preaching (so we may suppose the sense to run) was not lost, for ‘Mark, the disciple and interpreter of Peter, himself has left us in writing (ἐγγράφως παραδίδωκε, note the Greek perfect) what Peter used to preach’. And in the same way Luke recorded Paul’s preaching; and John wrote last. That is to say, the words ‘after their death’

are not intended to date the origin of the gospels, but serve to indicate that the teaching of St. Peter and St. Paul did not die with them, but survives in gospels written under their influence. Dom Chapman goes on to suggest with much force that St. Irenaeus' words are based closely and exclusively on Papias.

But St. Papias presents a difficulty of his own. Eusebius reports him as saying, 'Matthew wrote the oracles in the Hebrew speech, and each one interpreted them according as he was able' (*Hist. Eccl.* III. 39. 16). Although Eusebius had a low opinion of Papias' intellectual capacity, based on the reading of his works (*ibid.* III. 39. 11—13), he evidently attaches some importance to his statements, because of his early date and the actual enquiries which he said he made. Dom Chapman in *John the Presbyter* (p. 36) is inclined to put the date of his birth about 60 A.D., and of his enquiries about 95 A.D. It has already been noticed that by 'Hebrew' in such passages as this we must doubtless understand Aramaic; and the passage seems to refer to the very early period before the Greek translation was available.

But this presupposes that 'the oracles' represent our present gospel; whereas not a few would wish to make of Matthew a 'composite work composed mainly from (1) Aramaic 'Sayings of the Lord' or *Logia*, which may have been composed by St. Matthew: (2) the gospel of St. Mark, in its present or in an earlier form: (3) editorial work, comprising both adaptation and additions. The Synoptic Problem, as has already been said, is considered in the appendix (*c/f.* pp. 149—150). But it can safely be asserted at once that by 'the oracles' Papias cannot possibly have meant a collection of Christ's sayings. Eusebius in his *Church History* is much concerned with the New Testament canon, and indications concerning it to be found in early writings; and it is inconceivable that he should not have called attention to a statement of such tremendous significance for the first gospel. He of course has much to say about the

first gospel (*e.g.*, in *Hist. Eccl.* III. 24), and gives no hint of such a view or such a possibility in regard of its composition. Yet he knew Papias' work, from which he takes the above extract; it was still extant in his day, and he refers the reader to it (*Hist. Eccl.* III. 39, *passim*).

And the same argument holds with no less force in regard of Irenaeus. He too, in a passage quoted in the Greek by Eusebius (*Haer.* v. 33. 4 *apud Hist. Eccl.* III. 39. 1), shows that he knew and had read Papias' work. Yet, had he understood Papias to signify that St. Matthew had written a part only of the first gospel, it must have led him at least to offer some explanations, if not qualifications, of much that he has to say elsewhere about the first gospel, for example, in the passages alleged above (*Haer.* iii. 1. 1, 7—8). It is inconceivable that he should have written in the confident and sweeping way that he does, with such a view of the first gospel confronting him in the work of Papias.

But how came Papias to call St. Matthew's gospel 'the oracles'? There can be little doubt that the cause is to be found in the fact that he regarded it as inspired Scripture. To show that this was no new view of the New Testament, it may be enough to refer to I Tim v. 18: II Pet. iii. 16, with the notes on those passages. 'Oracles', *λόγια*, was a term already thus freely applied to the Old Testament. Dr. Gregory, in his *Oracles of Papias* (London, 1894) shows this to be especially true of Philo: 'in fifteen out of the seventeen passages containing the word *λόγιον* I have been able to find in the writings of Philo', he writes, 'the word is applied to the Old Testament Scriptures or what is contained in them', and in both passages when the Old Testament is *not* meant another word is added to make this clear (p. 54). And in the eleven or twelve examples of the use of the word by Christian writers other than Papias before Irenaeus, four of them from the New Testament, Dr. Gregory considers that nine times the Old Testament

Scriptures are intended. St. Irenaeus would be the first to apply the term 'oracles', *λόγια*, to the New Testament, more than eighty years after Papias, and in consequence we could not suppose the same usage so much earlier in Papias himself (pp. 76—77).

Nevertheless we must ask, why not after all suppose such a meaning in Papias? The word is in any case not a common one, and a sufficient reason for speaking of the New Testament as 'oracles', on the analogy of the Old, certainly existed. But as a matter of fact Father Donovan, S.J., in his booklet, *The Logia in ancient and recent literature* (Cambridge, 1924: pp. 19—20), has offered good grounds for believing that St. Polycarp, in the passage supposed by Dr. Gregory to refer to the Old Testament (pp. 66—68: Polyc. *ad Philip.* vii. 1), rather has in view the gospels. And it may be noticed that Prof. Bacon in an article in the *Expositor* entitled *Why 'according to Matthew'?* (8th series, vol. 20, p. 302: October, 1920) expresses the opinion that both to Papias and Polycarp and Irenaeus the word *λόγια* 'means the "precepts", "commandments," or "divine utterances" of Jesus, recorded in many gospels, but chiefly in that compiled by the Apostle Matthew'. He thus contradicts Gregory in regard of Polycarp, but does not understand primarily by 'the oracles' the written Matthew. There does not appear to be any sufficient authority, however, for supposing that the spoken words of Christ would be referred to as 'oracles', though of course *a priori* such a thing would be possible. Father Donovan (pp. 28—32) has sufficiently shown that Gregory (pp. 64—68, 77) was mistaken in thus understanding a passage from St. Justin Martyr; and in the case of the so-called Second Epistle of Clement (*The Oracles of Papias*, pp. 68—69, 77) it is even more obvious that there is question of the written New Testament. No doubt the word *λόγια*, 'oracles', could be applied to the *utterances* of God in the time of the Old Testament, as for example in the Septuagint rendering of Numbers xxiv. 4; but evidently these had

a certain 'oracular' character in their actual method of delivery which was not found in the words spoken by Our Blessed Lord as man.

In conclusion, we may consider the two other examples of the use of the word *λόγια* connected with St. Papias himself. Eusebius, in the chapter already quoted, tells us that Papias wrote a work in five books, *Λογίων κυριακῶν ἐξηγήσεις*, 'Explanations of the Lord's Oracles', or possibly, 'Explanations of the Oracles about the Lord'. In accordance with what has been said, this title were best understood of the whole or part of the written New Testament; inasmuch as St. Irenaeus (*Haer.* v. 33. 4), quoted in the Greek by Eusebius (*Hist. Eccl.* III. 39. 1), refers to Papias' fourth book matter which one would most easily connect with the Apocalypse, it seems more likely that Papias commented in some sort upon the whole of the New Testament.

The other passage concerns St. Mark's gospel. Eusebius (*Hist. Eccl.* III. 39. 15) quotes Papias as himself quoting 'the Elder' or 'The Priest' (*ὁ πρεσβύτερος* : c/. II John i, with note), a title which appears to designate St. John the Apostle; but it is not clear that St. John is still being quoted in the main passage now to come under consideration, which may be Papias' own. It is said that St. Mark did not hear or follow Christ Himself, but at a later period followed Peter; and Peter taught as need required, *οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λογίων* 'not as composing a book of the Lord's Oracles', or possibly once more, as above, 'of Oracles about the Lord'. Mark therefore, it is added, made no mistake, since his only care was not to leave out or falsify anything that he had heard. The reading *λογίων* (here adopted in preference to *λόγων* 'words', which also has some textual support) is that adopted by Prof. Schwartz in his edition of Eusebius' *Church History* (Leipzig, 1903—9), which comprises a very thorough examination of the textual evidence. The simplest explanation of this passage appears to be the

best; Peter was not writing a book, but was engaged in practical instruction. It was this instruction that Mark put down in writing, much as he got it; and so, as is said earlier, in a sentence that really may come from St. John, there is a certain absence of *τάξις*, of 'arrangement', of that deliberate 'arrangement' which is especially evident in Matthew and in the fourth gospel itself. It is implied that if Peter had been writing a gospel, he would have been writing 'a book of the Lord's Oracles', or 'of Oracles about the Lord'; a gospel would of course merit either title, perhaps best the latter, but we cannot tell for certain the exact sense in which the adjective *κυριακός* is used here or elsewhere.

When therefore St. Papias says that Matthew wrote the *λόγια* or 'oracles' (Eusebius, *Hist. Eccl.* III. 39. 16), it is contrary to the evidence to understand 'oracles' in the sense of 'sayings of Christ', even if we understand the whole of the first gospel to be named after the chief element contained in it. But to suppose that Papias only meant a collection of discourses, only a part therefore of our present first gospel, is quite impossible, in view of the silence of Irenaeus and Eusebius, who knew Papias' work.

4. THE CHARACTERISTICS OF THE GOSPEL.

(a) *The preacher's gospel.* Although it would be a mistake to look upon this gospel as a mere collection of discourses, nevertheless it is dominated by them more than any other gospel, and in large measure receives from them its peculiar character. It is eminently the preacher's gospel, whence many a telling passage may be drawn, all the more effective from the semitic parallelism whereby the sayings are so often reinforced. A glance at such a table as that at the end of Funk's *Die Apostolischen Väter* shows that from the beginning it was found the gospel that lent itself most readily to quotation. For our present purpose it may briefly be assumed from the appendix that St. Matthew has followed in some

respects a logical rather than a chronological scheme, gathering into set discourses upon a single topic sayings that in Luke are found more scattered. It is in part, therefore, a rhetorical arrangement that we find in the first gospel, admirably successful in rhetorical effect, owing largely to that *τάξις* or orderly arrangement of which there was mention towards the end of the last section.

And if this special arrangement be discernible in the sayings which in the main are common to Matthew and Luke, it is equally present in the narrative-matter common to all three Synoptic gospels. It appears to be the evangelist's purpose to follow up the Sermon on the Mount with a series of ten miracles (*cf.* viii. 2—4, note), a purpose which is evidently the main cause of differences in order between himself and the other Synoptists, though it is not always easy to work out the operation of this cause in detail (*cf.* ix. 18, note). But the general effect (as indicated in the notes on iv. 12—17 and xiv. 12) of this twofold attention to logical arrangement, taking in both discourse and history, is an arrangement of the events of the first year of ministry that is in consequence mainly logical, although in the second year the narrative appears to follow for the most part the historical sequence.

But St. Matthew does not relate mere events with the vivid force and detail of St. Mark; his strength, as has been explained, lies rather in the set discourse. That it should do so was doubtless according to the mind of the evangelist himself; it has even been noticed that 'there is in this gospel an observable tendency to shorten the common narrative, especially by condensation or omission in those parts of it which do not lead up to, or directly bear upon, sayings of Jesus'.¹

(b) *The Jewish gospel*. When searching for traits peculiar to St. Matthew, it would be natural in any case to examine how he differed from St. Mark and St. Luke;

¹ Hawkins, *Horae Synopticae*, ed. 2, p. 158.

but this is all the more necessary where the resemblances are so close that all admit a common source of some kind, written or oral. The nature of that source is further discussed in the appendix. But it should also be noted (as is done towards the end of the appendix) that this common source evinces its presence by reacting against the personal peculiarities of the several evangelists, which have freer play in the verses not affected by it (*cf.* Hawkins, *Horae Synopticae*, ed. 2, pp. 10, 14—15, 25—26). Hence Père Lagrange appears to insist rather too strongly upon the unity of style in Matthew (*Evangile selon St. Matthieu*, p. xxxviii). In speaking of Matthew as 'the preacher's gospel', it is in the main to his arrangement of common matter that we must point; it now remains to characterize his own peculiar contributions to the gospel story. And this may be done briefly and truly by terming Matthew 'the Jewish gospel'. This might seem at first sight to interfere with the previous description, to presuppose much in the gospel that a preacher must needs reject as not of lasting interest. But in reality it is not so. The Old Testament remains the inspired word of God for the Christian, who has much to learn from the Master's handling of it. A more vivid picture, too, is presented of what the Master reprobated, and reprobated upon grounds which have force for all mankind. At the same time it must be confessed that there are Jewish traits in the gospel which the ordinary reader will fail of himself to understand.

From all that has preceded, and (if necessary) from the appendix also, it will sufficiently be realized that we may conveniently divide this gospel into four parts, though without necessarily taking up any particular opinion as to the origin of those parts. In itself the division may be entirely objective, the distinction between matter (mainly narrative) common to Matthew and Mark (with or without Luke), matter peculiar to Matthew and Luke (mainly discourse), and matter

peculiar to Matthew only. Within this last we may separate off the first two chapters as being peculiar to this gospel as a substantial whole, and not merely as insertions in matter otherwise common. Now, that the matter common to Matthew with Mark or Luke is reliable historically, is fundamental to any serious study of the gospels. Apart from St. John's gospel, the Synoptic gospels furnish the only large mass of evidence that we possess in regard of Our Lord's sayings and doings; and those who are sceptical about the Synoptic gospels are generally far from taking John as their basis. Again, within the Synoptic gospels, what is common is evidently in some sense more primitive; and few, if any, would reject what is common in favour of what is individual. It would indeed be difficult to justify the rejection of a source in favour of him who followed it. It is the evangelists who are judged historically by their sources, not the sources by the evangelists. And these sources, written or oral (for there is not question here of their nature), present a picture of Christ, wonderful, it is true, and sublime, full of mystery and miracle; yet in their very transcendence sober, simple, true to time and place, free from all extravagance and meretricious effect. They bear upon them the stamp of truth; how little human nature can make of such a theme when left to itself is perhaps best realized from a consideration of the actual attempts which have come down to us. Put side by side with the four canonical gospels, the apocryphal gospels are seen to be theatrical, jejune, inept;¹ and the reader is helped by the contrast to a better appreciation of Matthew, Mark, Luke and John. But to reject even the Synoptic sources is to fall into a general scepticism, and ultimately to subvert history itself.

What must be urged here is that St. Matthew's personal contribution shows itself entirely worthy of

¹ Cf. *The Apocryphal New Testament*, newly translated by Dr. M. R. James, Provost of Eton. Oxford, 1924. The preface contains Dr. James' considered verdict on this literature.

historical credence, quite apart from any question of biblical inspiration, to the proof of which the trustworthiness of the gospels is logically antecedent.¹ The chief argument for the historical character of the special parts of Matthew lies in the very fact that they constitute Matthew 'the Jewish gospel'. Jewish traits must be considered primitive; it can hardly be supposed that they were restored artificially. These traits we may now consider in some little detail.

5. JEWISH TRAITS IN THE GOSPEL.

The chief Jewish traits to be found in the gospel may conveniently be summed up under four heads, as manifesting themselves in the evangelist's information, outlook, use of the Old Testament, and style; but in such a work as this it is evidently out of the question to attempt an exhaustive induction in regard of them. The fourth must be dismissed with little more than a reference to more technical works; but for the first three the main evidence may here be indicated. The tendency of this evidence is to show that we have in this gospel a Jew of Palestine writing for the Jews of Palestine, both Christian and non-Christian—for these latter in an apologetical and controversial sense—and that in the living Jewish speech of the time, Aramaic. The first two chapters of the gospel, containing the story of the Childhood, are reserved for special treatment after this general exposition. Throughout this section it will be more in accordance with what was said in the last section to confine our attention to passages found only in Matthew.

(a) *Information.* Not merely is the evangelist himself well-informed about matters Jewish, but it is a still more significant fact, not likely to escape those who have

¹ In regard of inspiration and some other general questions it may be well to refer to *First Notions of Holy Writ*, by Father Lattey, as indicating the main principles upon which the Westminster Version is conducted.

explained the gospel, that he presumes a like knowledge in his readers. The most evident examples of this are to be found in the set invective against the scribes and pharisees in Matt. xxiii, and in much of the Sermon on the Mount, especially where Christ is contrasting His teaching with that of the Old Testament and of the rabbis (Matt. v. 21—48). The Jewish background of these and other such passages is fully illustrated in the *Kommentar zum Neuen Testament aus Talmud und Midrasch*, edited by Strack and Billerbeck (*Das Evangelium nach Matthäus*, München, 1922). Nowhere do we find such explanations as are furnished for gentile readers in Mark vii. 3—4, though there are many occasions for them. In Matt. xii. 5, for example, Our Lord refers to the priests violating the sabbath in the service of the Temple; this allusion is not preserved in Mark or Luke. Similarly in Matt. xix. 3 the question addressed to Christ is, whether a wife may be divorced (as we should say) for any and every cause, with obvious reference to the dispute between the schools of Hillel and Shammai.

As part of the evangelist's Jewish information must be reckoned his special information on the subject of St. Peter, which is thereby shown to be historically reliable. For fear of seeming to exaggerate for controversial purposes what is no more than an evident fact, it may be enough here to quote from an able Anglican commentary of recent date. Mr. Micklem, in his edition of the gospel for the *Westminster Commentaries* (Methuen, 1917: p. xxv), first of all writes of the incidents peculiar to Matthew:

Taken generally, these passages have an obviously Palestinian background, and may well represent traditions handed down partly orally, partly in writing, in the Judæo-Christian community until the author's own day (*cf.* xxviii. 15). Possibly also to this source rather than to Q should be assigned those sayings ascribed to Our Lord which deal with the organisation and discipline of the *ecclesia* of Messiah: *cf.* xvi. 17—19: xviii. 15—18: xix. 11—12.

By Q Mr. Micklem understands (as is usual) a documentary source common to Matthew and Luke, containing non-Marcan material, mostly sayings of Christ. Whether such a written source ought to be postulated is a question discussed in the appendix; it may be enough to say here that at least it would not be assigned less authority than the Palestinian traditions more immediately in question. Then upon 'the character and origin of the saying' (*i.e.*, of Matt. xvi. 17—19), the same author writes (p. 167):

The whole passage has a strongly marked Jewish character in tone and phraseology. This is marked by the full Aramaic title of the Apostle (17), by the phrase 'flesh and blood' (17), by the play upon the name, probably *kepha* in the original (18), by the use of the word 'church', *ecclesia* (18), by the phrase 'gates of Hades' (18), and by the figures of the 'keys' and of 'binding and loosing' (19). The passage then would seem to belong to that cycle of narratives peculiar to Matthew and specially connected with the name of Peter (*cf.* xiv. 28 ff., xvii. 24 ff.), current among the Jewish Christians of Palestine of the writer's day.

(b) *Outlook.* It appears to be worth while to indicate the evangelist's Jewish outlook under a separate heading, although it must be sufficiently obvious from the other three. It will be enough to deal with the evidence shortly, but without altogether refraining from the matter used elsewhere. The gospel was clearly written by a Jew of Palestine and for the Jews of Palestine, both Christian and non-Christian. That he was a Jew of Palestine himself is shown no less by what may be called the neutral features in his work than by the apologetical or controversial features. It is these latter, however, that declare his purpose, to strengthen the Jewish Christians where they most needed strengthening, by defending the New Covenant upon the basis of the Old, while strongly converting the non-Christian Jews, even to the extent of including a powerful invective against their leaders, and prophecies of the rejection of the whole nation. In the main the same passages would serve as arguments both for the Christian and against the non-Christian Jew.

As neutral features in the gospel may be embraced (speaking roughly) all that is alleged under the other three headings of Jewish information, use of the Old Testament, and language, in so far as the passages are not definitely controversial.

To these may be added a tendency to grouping under certain numbers, chiefly three and seven. Mr. Allen in his Introduction to the gospel (in the *International Critical Commentary*, p. lxxv) enumerates as many as twenty-five groups of three. It may be enough to indicate here a few examples peculiar to Matthew, both of three and seven: seven beatitudes (v. 3—9, if we separate the eighth with St. Augustine,¹ *De Sermone Domini in Monte*, l. 3. 10): seven petitions in the *Our Father* (vi. 9—13): seven parables in Matt. xiii: seven woes (according to the more probable text) in Matt. xxiii: three degrees of sin (v. 22): the 'three eminent good works' (almsgiving, prayer and fasting: vi. 1—18): the three 'weightier things of the Law' (xxiii. 23). We may conclude these examples with the genealogy which enumerates three sets of fourteen (2×7) generations (i. 17). A fuller treatment of the matter is to be found in Lagrange (pp. lxxxiv—lxxxvi) and Hawkins (*Horae Synopticae*, ed. 2, pp. 163—7).

There are certain expressions also which appear to go beyond mere style, and to indicate outlook. The most striking of these is 'the kingdom of the heavens' for the kingdom of God, which occurs 34 times in Matthew, and elsewhere in the whole of the New Testament only in John iii. 5. Evidently Our Lord would not shock His hearers by any apparent want of reverence in His use of the Divine Name; and it is characteristic of St. Matthew to have preserved such a usage. Another notable expression is 'Father in heaven', or 'Heavenly Father', which latter evidently goes back to the same Aramaic

¹ Or again, if we exclude the third from the original Aramaic, with Père Lagrange (pp. 80—1); but Burney, (*The Poetry of Our Lord*, Oxford, 1925: pp. 166—7) includes it in his Aramaic reconstruction (with explanations) of the Beatitudes.

original. It is used 19 times in Matthew: otherwise in the whole of the New Testament only in Mark xi. 25 (Mark xi. 26 probably not forming part of the original text), a similar expression ('Father *from* heaven') being found in Luke xi. 13. This is all the more remarkable from the fact that 'the Father' is so common an expression in St. John's gospel and epistles. These two expressions, 'the kingdom of the heavens' and 'Father in heaven', are discussed at length in the light of Jewish usage in Dalman's *Words of Jesus* (Engl. transl., pp. 91--147, 184--194), where for 'kingdom' is less well substituted the more subjective word 'sovereignty'.

Passing now from neutral to controversial elements, we find nothing but controversy and invective in Matt. xxiii, and all of it upon strictly Jewish lines. The same may be said of about half of the Sermon on the Mount, though both controversy and invective are less direct and vehement. Many shorter passages might be adduced. Although the unique position of the Jews under the Old Covenant is recognized, even to Our Lord's own formal and immediate mission being restricted to them (*c/f.* x. 5--6: xv. 24--26), still, the rejection of the Jews because of their perversity is clearly indicated (xv. 13), and the reception of the gentiles. The double theme becomes especially prominent towards the end; it is hinted at in the parable of the labourers in the vineyard (xx. 1--16) and appears clearly in the parables of the two sons and of the royal supper, both of them practically peculiar to Matthew (Matt. xxi. 28--32: xxii. 1--14: *c/f.* Luke xii. 47--48: xiv. 16--24), and in the emphatic conclusion to the parable of the wicked vine-workers, also found only in Matthew (xxi. 43). This theme like others, is confirmed from the Old Testament, chiefly in Matt. xii. 21: xiii. 15. It finds a tragic climax in Matt. xxvii. 24--25.

We might expect of St. Matthew's Jewish outlook that he would lay particular stress upon Our Lord's messianic claims. And so indeed he does, as, for example, in the appeals to Isaiah in iv. 15--16: viii. 17: xii. 18--21:

and in the mention of the title 'Son of David' in xxi. 9, 15 (*c/.* xxii. 42). Nevertheless even in this gospel, and even in passages peculiar to it, Our Lord's claim to Divine Sonship, to be true God of true God, of necessity throws somewhat into the background His claim to be Messiah. The transcendence of His Person is set forth now with greater, now with less force, but it is constantly making itself felt. The Baptist feels it (iii. 14—15): the Sermon on the Mount is full of it: it is to Himself and to His own yoke that He invites the afflicted, with promise of Himself providing rest (xi. 28—30): it is His own angels whom He despatches to gather the wicked for punishment (xiii. 41): St. Peter's ample confession of Him as 'the Christ, the Son of the living God' He declares to come by revelation from His Heavenly Father, and in the ample promise that follows upon it He manifests His own divine power by the very delegation of it (xvi. 16—19): soon afterwards He presses this home upon St. Peter by Himself implying His unique Divine Sonship (xvii. 25—26): He it is that has sent the prophets and others, in constant endeavour to win the Jews (xxiii. 34: *c/.* Luke xi. 49): He is 'King', and as such 'shall sit upon the throne of his glory' (xxv. 31) at the last day to give judgment, a judgment which shall be based upon the truth that He was Himself in question all the while: and the gospel ends with the assertion that all power has been given Him in heaven and on earth, that all nations are to be baptized in the name of the Father and of the Son and of the Holy Ghost, and that He will be with His Church all days, even until the end of the world (xxviii. 18—20). When we consider all such passages, and much more if we add to them what is common to Matthew and other gospels, we cannot but realize that to the author of the first gospel Christ was no mere man.

That He *is* man, however, that He has a human nature and human will, explains His own glorifying of His Father's will, whereto He sets example of reverence and obedience, although we know from what has already been

said, as also from other sources, that it is His own will also as a Divine Person, Himself God (*cf.* xi. 25—26: xx. 23: xxvi. 39. These passages, however, are not characteristic of Matthew, but have parallels in the other gospels).

(c) *Use of the Old Testament.* It is an evident feature of this gospel that there is constant appeal in one form or another to the Old Testament; it is evident also that this must be reckoned a Jewish trait, intended in the main to appeal to Jews, Christian and non-Christian. Our Lord's protest in xxvi. 54, that the scriptures must be fulfilled, 'that so it must befall', not merely indicates the central importance in the gospel of this appeal, but further points to a certain controversial aspect which pervades it. Upon the threshold of His passion, that 'stumbling-block to the Jews' (I Cor. i. 23), Our Lord alleges Old Testament prophecy as the very reason for surrendering Himself to His sufferings; and the evangelist immediately reinforces Our Lord's words by his own (xxvi. 56). To this double appeal there is a single parallel in Mark (xiv. 49), and none in Luke; but what is the key to the first gospel has no special significance for the second. It need hardly be added that so strong a characteristic of Matthew is not likely to have been based upon a special source, such as modern criticism loves to conjure up; such a hypothesis is uncalled for, and raises difficulties. We should expect a special collection of Old Testament prophecies to be more methodically made, and more methodically used.

In Matt. viii. 17: xiii. 35, it does not seem possible to trace any controversial purpose apart from the actual fulfilment of prophecy; but in the other distinctive quotations such a purpose appears to be present, though in varying degrees. In iv. 15—16 we have mention of Galilee and of the gentiles: in ix. 13 and xii. 7 of the call for mercy rather than sacrifice: in xii. 18—21 of Christ's lowliness, and once more of the call of the gentiles: in xiii. 14—15 there is a strong assertion of the

rejection of the Jews, found also in John xii. 40 and Acts xxviii. 26—27: in xxi. 5 the appeal to prophecy in support of Christ's meek entry into Jerusalem (found also in John xii. 15) may well have in view such expectations of Messiah's coming as we find in the apocalyptic literature: in xxvii. 9—10 the scandal of the betrayal is shown to have an Old Testament basis: in xxvii. 43 the very shame of the Cross is seen to be proper to the Messiah. The reference to Nazareth in ii. 23 (where see note) may well be another such case.

It has already been observed (p. xiv) that 'our Greek Matthew leans more heavily to the Hebrew when independent of the other gospels, and follows it sometimes even in the parallel passages'. A careful investigation of the evidence may be found in Lagrange, *Introd.*, pp. cxviii—cxxii, followed by his conclusions on pp. cxxii—cxxiv. The fact is generally admitted, and is not merely 'a Jewish trait' in the gospel, but has already been used (p. xiv) to confirm the Aramaic origin of the gospel. That the language of the original was indeed Aramaic and not Hebrew is a truth well used by Père Lagrange (p. cxxiii) to show why the author did not follow the Hebrew text more closely; in reality he was tied neither to the Hebrew nor to the Greek Old Testament. Examples of passages where an Old Testament quotation seems to involve knowledge of the Hebrew are viii. 17: xii. 18—21: xiii. 35, 41: xxi. 5.

(d) *Style*. It has also been remarked above (p. xiii) that 'St. Matthew was fortunate in his translator, and we might hardly have guessed of ourselves that the Greek gospel had originally been composed in Aramaic'. Yet in support of this tradition, and in any case as giving a Jewish character to the gospel, may here be alleged a few notable features. Père Lagrange (p. lxxxi) calls special attention to the use of *inclusio*, the use of similar words at the beginning and end of an episode, quoting thirteen examples (*e.g.*, ix. 14—15: 'fast'). He also adduces (pp. lxxxii—lxxxiv) the *schematism* of Matthew,

discussed by Hawkins (*Horae Synopticae*, ed. 2, pp. 168—173) under the heading, 'the transference and repetition of formulas, especially in Matthew'. This feature of the gospel can hardly fail to strike the reader as characteristic; it may be enough to cite the clause, 'there shall be the weeping and the gnashing of teeth', found six times in Matthew (c/. viii. 12, note), but elsewhere only in Luke xiii. 28. The examination of St. Matthew's vocabulary also tends in the case of some words (e.g., *σφόδρα* and *τότε*, Lagrange, p. cix) to indicate an Aramaic original.

But the argument for this latter, and for the Jewish character of the gospel in general, has been greatly strengthened by the appearance in 1925 of Dr. Burney's posthumous work, *The Poetry of Our Lord: an Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ* (Clarendon Press). After a valuable chapter summarizing 'the formal characteristics of Hebrew poetry', he devotes the three remaining chapters to Our Lord's use of parallelism, rhythm and rhyme respectively. He presents a strong case, which cannot be elaborated here; it must be enough to note the conclusions indicated in his preface (without discussing his view of the Synoptic Problem, according to which he formulates those conclusions) that in Matthew we have 'a faithful recorder of Christ's teaching in its original Semitic style', whereas for St. Luke 'the substance, rather than the form, of the teaching appears to have been the all-important consideration', though 'he was clearly a skilful and faithful recorder of the substance'. St. Mark, on the other hand, appears to depart farther than either from the original form of Christ's sayings—though this, of course, is not intended to imply that his is not a faithful record likewise.

A striking application of Dr. Burney's methods is to be found on p. 161, where he essays an Aramaic rendering of the Our Father, as it is found in Matthew; without any straining for results, it falls easily and obviously into a

system of rhythm and rhyme. The two halves usually accepted each consist of three lines, and each line is halved into two parts, each containing two stressed syllables. In each main part the two halves of the second line rhyme together, and the two halves of the third; in the first line the first half has the rhyme of the third line, and the second half that of the second line. Finally, the rhyme of the third lines is in both main parts the same.

We must have there something very near to the Our Father as Our Lord first taught it. It is to be regretted that no scholar has yet attempted to translate the whole of St. Matthew's gospel into Aramaic; it is in linguistic study of this kind, rather than in the jigsaw work now in vogue, that solid progress is to be sought. Dr. Burney has made clearer than ever the unique position of Matthew as the Jewish gospel.

6. THE GOSPEL OF THE CHILDHOOD.

The first two chapters of the gospel fall outside the Synoptic tradition, not finding linguistic parallels in the other gospels; apart from the genealogy incorporated, they are doubtless of the evangelist's own composition. This appears from the style itself; it may be enough to quote briefly Hawkins' verdict that the characteristic words and phrases of the gospel 'are used considerably more freely in these two chapters than in the rest of the book' (*Horae Synopticae*, ed. 2, p. 9).

They approve themselves also as genuine history, written upon the same lines that governed St. Matthew's labour in the rest of the gospel. The miraculous is certainly to be found in them; but miracle pervades the whole gospel, which must certainly be reckoned worthless from a historical point of view if miracle as such be rejected. Or rather, such a rejection is itself shown to be worthless and arbitrary by the historical value of the gospels. The chief miracle in these two chapters, the Virgin Birth of Christ, is also attested by the first two chapters of Luke, which contain a narrative of an origin

obviously independent. St. Luke tells the tale from the standpoint of Mary herself, the mother watching and pondering lovingly over her own Child, marking His outward growth and progressive dedication to His Heavenly Father; full of charitable interest in Elizabeth also, and in the child that was to be forerunner to her own. But if in Luke we have the gospel of Mary, in Matthew we have the gospel of Joseph, bearing no less certain tokens of its origin. St. Matthew is not likely to have known St. Joseph, but several of the other apostles would have known him, from whom he might learn the tale. It is the personal record of the master of the family, and of the anxieties that pressed upon him, the most distressing of them indeed even before his marriage. These anxieties are allayed by divine guidance given in dreams. The dreams, it is true, recall the patriarch Joseph, but if taken in their entirety, they are in reality unique. St. Joseph's dreams are not prophetic, as are the patriarch's in Gen. xxxvii. 5—11; nor does he interpret dreams, as the patriarch in Gen. xl—xli. On the other hand the warnings thus given him find a parallel elsewhere in this same gospel, in the dream of Pilate's wife (xxvii. 19). Where these first two chapters can be tested by contemporary record, they find confirmation, as in the picture drawn of Herod the Great; and their simple, genuine story finds a lurid contrast in the apocryphal gospels, which insert many grotesque details into the period of Christ's hidden life.

Again, these first two chapters are shown to be essentially Jewish by much the same features that appear in the rest of the gospel. The very presence of the genealogy is in itself a Jewish trait, familiar from the Old Testament; and it is rendered the more significant by the numerical arrangement indicated in i. 17, to which attention has already been called (p. xxvii). The free application of the Old Testament is also very marked in ii. 15, 18, 23; this is quite in the Jewish manner, as may be seen (*e.g.*) from the ninth appendix to Edersheim's *Life and*

Times of Jesus the Messiah, containing a 'list of Old Testament passages messianically applied in ancient rabbinic writings'. Indeed, he prefixes to his work the rabbinic saying, 'All the prophets prophesied not but of the days of the Messiah'. In reference to Nazareth (ii. 23, where see note), at all events, there is probably some controversial purpose (*cf.* John i. 46). The prophecy from Isaiah in i. 23 is doubtless understood to find literal fulfilment in the Virgin Birth (*cf.* note *ad loc.*); but it seems likely also that it had a controversial bearing, since the Virgin Birth, no less than the Divinity of Christ, was the object of Jewish attacks which may go back to early times. Evidence making for their early origin is given in Herford's *Christianity in Talmud and Midrash* (*e.g.*, pp. 357—8), and it is confirmed by the Jew Trypho's scornful rejection of the Virgin Birth in St. Justin's *Dialogue with Trypho* (chap. 67), written about the middle of the second century. In conclusion, two further points may be noticed. The call of the magi evidently accentuates the call of the gentiles, the more so when we consider what befalls them at Jerusalem, whence apparently none dare follow them. With this may be compared what has been said on pp. xxviii and xxx—xxx i in regard of the general standpoint of the gospel. And in i. 21 it is taken for granted that the reader will understand the etymological connection of the name Jesus with 'saving', which indeed would be obvious in the Aramaic original.

Owing to the heavy pressure of business brought upon Dr. Dean by the enlarging of St. Joseph's College, Upholland, it was arranged that Father Lattey should write this introduction and the appendix, for both of which accordingly he is directly responsible.

SUMMARY OF TEXT

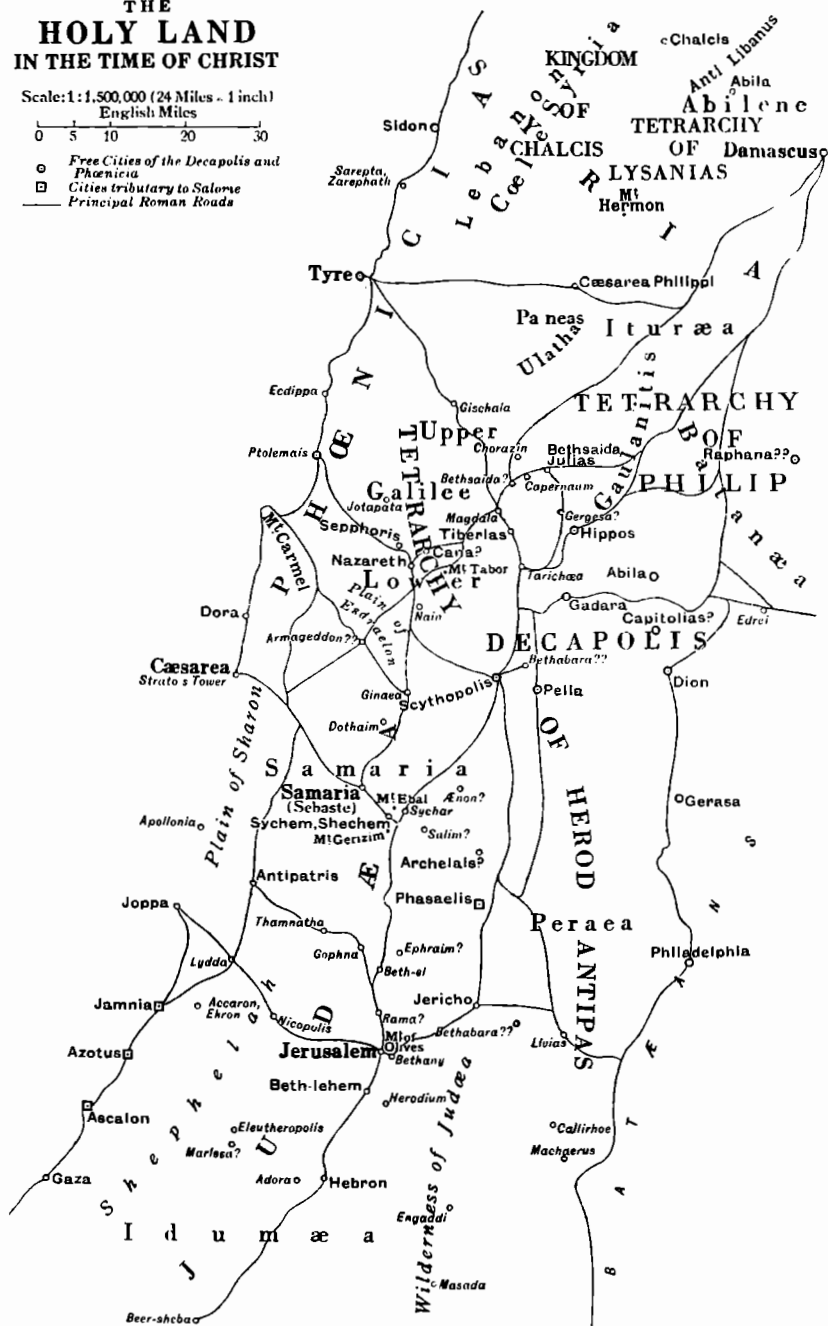
- A. THE COMING OF THE MESSIAH.** (cc. I. 1—IV. 11.)
 - I. THE BIRTH AND INFANCY. (cc. I. 1—II.)
 - II. THE OPENING OF THE MINISTRY. (cc. III. 1—IV. 11.)
- B. THE FIRST YEAR OF MINISTRY.** (cc. IV. 12—XIV.)
 - I. THE SERMON ON THE MOUNT. (cc. IV. 12—VIII. 1.)
 - II. MIRACLES. (cc. VIII. 2—IX. 34.)
 - III. MISSION OF THE APOSTLES. (cc. IX. 35—XI. 1.)
 - IV. OPPOSITION. (cc. XI. 2—XII.)
 - V. PARABLES. (Chap. XIII.)
 - VI. MULTIPLICATION OF THE LOAVES. (Chap. XIV.)
- C. THE SECOND YEAR OF MINISTRY.** (cc. XV—XXV.)
 - I. GALILEE AND THE NORTH. (cc. XV.—XVIII.)
 - II. THE JOURNEY TO JERUSALEM. (cc. XIX. 1—XXI. 11.)
 - III. JERUSALEM. (cc. XXI. 12—XXV.)
- D. THE PASSION AND RESURRECTION.** (cc. XXVI—XXVIII.)
 - I. THE LAST SUPPER AND THE SANHEDRIN. (Chap. XXVI.)
 - II. PILATE AND THE CRUCIFIXION. (Chap. XXVII.)
 - III. THE RESURRECTION. (Chap. XXVIII.)

THE HOLY LAND IN THE TIME OF CHRIST

Scale: 1:1,500,000 (24 Miles = 1 inch)
English Miles

0 5 10 20 30

- Free Cities of the Decapolis and Phœnicia
- Cities tributary to Salome
- Principal Roman Roads



A

Coming of the Messiah. (cc. I—IV. 11.)

I. The Birth and Infancy. (cc. I. 1—II. 23.)

	I.
The	1
Genealogy	
The book of the coming of Jesus Christ,	1
son of David, son of Abraham.	
Abraham begot Isaac,	2
Isaac begot Jacob,	
Jacob begot Judah and his brethren,	
Judah begot Perez and Zerah of Tamar,	3
Perez begot Hezron,	
Hezron begot Ram,	
Ram begot Amminadab,	4
Amminadab begot Nahshon,	
Nahshon begot Salmon,	
Salmon begot Boaz of Rahab,	5
Boaz begot Obed of Ruth,	
Obed begot Jesse,	

I. 1. The last section of the Introduction is devoted to these first two chapters: no further references to it are given in the notes. The words *βίβλος γενέσεως*, which recall Gen. ii. 4: v. 1 (LXX) may bear the restricted meaning of a 'list of ancestors' and refer only to Christ's genealogy, but probably they stand here as the title of the whole gospel (St. Chrysostom, *Hom. ii in Matth.*) with a special reference to the genealogy (St. Augustine, Ven. Bede) and to the account of the Infancy: 'History of the Coming of Jesus Christ'. Thus interpreted, *γένεσις* here and in verse 18 coincides in meaning with the verb as used in Mark i. 4: John i. 6: II Pet. ii. 1.

2—17. *The genealogy*: Luke iii. 23—38. The Messiah was to be of the seed of Abraham (Gen. xii. 3: *cf.* Gal. iii. 16), of the tribe of Judah (Gen. xlix. 8—10: *cf.* Apoc. v. 5), of the house of David (II Sam. [II Kings] vii. 12—17: *cf.* Rom. i. 3). The main purpose of the genealogy, with its three classes of progenitors—patriarchs,

- 6 Jesse begot David the King.
 David begot Solomon of the wife of Uriah,
 7 Solomon begot Rehoboam,
 Rehoboam begot Abijah,
 Abijah begot Asa,
 8 Asa begot Jehoshaphat,
 Jehoshaphat begot Joram,
 Joram begot Uzziah,
 9 Uzziah begot Jotham,
 Jotham begot Ahaz,
 Ahaz begot Hezekiah,
 10 Hezekiah begot Manasseh,
 Manasseh begot Amon,
 Amon begot Josiah,
 11 Josiah begot Jechoniah and his brethren at the time
 of the deportation to Babylonia.
 12 And after the deportation to Babylonia,
 Jechoniah begot Shealtiel,
 Shealtiel begot Zerubbabel,
 13 Zerubbabel begot Abiud,

kings, and citizens—is to prove that Christ fulfils in His Person these predictions. I Chron. [I Par.] i—iii may have provided all the names from Abraham to Zerubbabel, the last of these ancestors to be mentioned in the Old Testament; civic archives or family records would supply the later names. As genealogies were jealously guarded, it would be impossible for St. Matthew to foist upon his contemporaries a false or fictitious pedigree of one of Davidic descent. The lists, like other biblical genealogies, are obviously and intentionally incomplete, and all readers would know this; *e.g.*, Matt. i. 5 covers about 400 years, three kings are omitted between Joram and Uzziah (i. 8: *c.f.* I Chron. [I Par.] iii. 11—12), and i. 13—16 covers well over 500 years. Hence 'begot', though probably throughout it signifies natural and not merely legal generation, does not always imply immediate generation, even as 'son of' (i. 1) and 'brethren' (i. 11: probably 'uncles') must be interpreted widely. The unexpected introduction of four women, the incestuous Tamar (Gen. xxxviii), Rahab the Canaanite (Jos. ii: Hebr. xi. 31), Ruth the Moabitess, and the erring 'wife of Uriah' the Hittite (II Sam. [II Kings] xi) bears out the subsidiary aim of the gospel, by inti-

Abiud begot Eliakim,
 Eliakim begot Azor,
 Azor begot Sadoc, 14
 Sadoc begot Achim,
 Achim begot Eliud,
 Eliud begot Eleazar, 15
 Eleazar begot Matthan,
 Matthan begot Jacob,
 Jacob begot Joseph, the husband of Mary, of whom 16
 was born Jesus who is called Christ.

So then the generations in all are: 17
 from Abraham unto David fourteen generations:
 and from David unto the deportation to Babylonia
 fourteen generations:
 and from the deportation to Babylonia unto the
 Christ fourteen generations.

mating the gratuitousness of God's election, as also the spiritual and
 universal character of Christ's kingdom. (For further notes on
 Christ's genealogy, *cf.* Luke iii. 23-38.)

16. 'Joseph, the husband of Mary, of whom ($\epsilon\lambda\epsilon\ \eta\varsigma$) was born
 Jesus': so read all the Greek uncials. The sudden turn of phrase
 intimates that Joseph was not the natural father of Jesus, and leads
 to the explanation that follows (i. 18-25). The variant found
 (1892) in the Sinaitic Syriac palimpsest (possibly 4th cent.), 'Joseph,
 to whom was betrothed Mary the Virgin, begot Jesus', does but
 emphasize the virginity of the mother (Durand, *L'Enfance de Jésus-
 Christ*, pp. 74 ff.: Burkitt, *Evangelion da-Mepharreshe*, Vol. II, pp.
 258 ff.). 'husband of Mary': this of itself explains how Joseph's
 genealogy suffices to prove that Jesus is the 'Son of David'. The
 bond of wedlock bound equally both mother and child to Joseph
 (St. Augustine). No Jew would question this (*cf.* Luke ii. 41, 48);
 and the unique circumstances of the bond (i. 18-25) confirm it.

17. This gathering up of the long line of progenitors into three
 'fourteens', whether as an aid to memory or as pleasing to Jewish
 readers (*cf.* *Introd.*, p. xxxiv), at least suggests that the omissions were
 deliberate, and supports the view that in the numeration Jechoniah
 must be counted twice, first with the kings (i. 11), and then, after
 the deportation, in the humbler rank of a citizen (i. 12).

- 18 The Now the coming of Jesus Christ was in
 Coming this wise. When Mary his mother was
 of betrothed to Joseph, before they came
 Jesus together she was found with child from the Holy
 19 Spirit. And Joseph, her husband, being a just man
 and unwilling to expose her, purposed to put her
 20 away quietly. But whilst he was thus minded, be-
 hold, an angel of the Lord appeared to him in a
 dream, saying, 'Joseph, son of David, fear not to
 21 take unto thee Mary thy wife; for what hath been
 begotten in her is from the Holy Spirit. She shall
 bring forth a son, and thou shalt call his name Jesus,
 for he shall save his people from their sins'.
- 22 Now all this came to pass that thereby might be
 fulfilled what was spoken by the Lord through the
 prophet, saying,
 23 Behold the virgin shall conceive and bring
 forth a son,
 and they shall call his name Emmanuel,
 which signifieth, 'God with us'.

18—25. *The coming of Jesus*: Luke i. 26—38. As the context clearly shows, St. Matthew's immediate concern is not Christ's birth or nativity, but rather His miraculous conception, the mystery of His 'coming' into the world: *cf.* i. 1, note.

18. 'before they came (to dwell) together': months might intervene between the betrothal and the nuptial celebrations. Meanwhile the betrothed could be called 'husband' and 'wife' (i. 19—20, 24: *cf.* II Sam. [II Kings] iii. 14). Any breach of the relationship would be treated as adultery (Deut. xxii. 23—25). The conducting of the bride to the home prepared was a most important part of the marriage ceremonial: *cf.* XXV. 1—13, with note.

20. 'Joseph, son of David': it is through Joseph that Jesus Himself inherits the title: *cf.* i. 16, note.

21. In the Hebrew the name Jesus signifies 'Jehovah is salvation', through or in the bearer of the name. St. Matthew supposes that the name will be understood without further explanation.

23. Isai. vii. 14 (mainly LXX). Apparently the Hebrew 'Emmanuel' needed explaining to Aramaic readers (Lagrange); or possibly the note was added by the Greek translator (Fillion). The name 'Emmanuel' (many such are found in the Old Testament borne by ordinary mortals) might be purely symbolic, but taken in conjunction with other passages it is a strong indication of Christ's

And Joseph arose from sleep and did as the angel
of the Lord had commanded him and took unto him
his wife. And he knew her not till she brought
forth a son; and he called his name Jesus.

24

25

II.

1

The
Magi

Now when Jesus was born in Bethlehem
of Judaea in the days of King Herod,
behold, there came Magi from the East
to Jerusalem, saying, 'Where is he that hath been

2

divinity. In view of the Greek word used (*παρθένος*) and the context, there can be no reasonable doubt that St. Matthew finds the fulfilment of this prophecy in the Virgin Birth. With regard to the meaning of the Hebrew word rendered 'virgin' in Isai. vii. 14, it may be enough to note here that Père Condamin, S.J., with a reservation in regard of Proverbs xxx. 19 which seems unnecessary, understands it to be 'a young unmarried woman' (*Le Livre d'Isaïe*, p. 68), and with this Père Joüon, S.J., agrees, adding that it does not affirm virginity but normally supposes it (*Le Cantique des Cantiques*, pp. 129—130). For Père Billot's application of the principle of 'compensation' to Isai. vii. 14, see *Back to Christ*, by C. Lattey, S.J., pp. 67—73.

25. When in scripture an action is denied 'until' an event, the writer does not necessarily imply that the action took place afterwards; cf. xii. 20: Luke ii. 37: Gen. xxviii. 15: Ps. cxii (cxi). 8. St. Matthew's sole aim here is to assert the Virgin Birth. The two oldest Greek MSS. and other important authorities omit 'first-born' (son)—probably a gloss from Luke ii. 7.

II. 1—12: *The Magi*: Matthew only. Their visit probably took place after the Presentation in the temple (Luke ii. 22—39). St. Joseph meanwhile has found for Jesus a better home (*oikia*, ii. 11) than the stable. For the gospel chronology and harmony cf. St. Mark, Appendix.

1. 'Bethlehem of Judaea': the city of David (I Sam. [I Kings] xvii. 12) lay six miles south of Jerusalem, in the territory of the tribe of Judah. 'King Herod', later surnamed 'the Great', was a son of Antipater the Idumaean, and father by Malthace of Archelaus (ii. 22) and of Herod Antipas (xiv. 1), and by Mariamne II of Philip (xiv. 3). Rome granted him the title of King in 40 B.C. Ambitious, jealous, and cruel, he put to death members of the Sanhedrin, and his wife Mariamne, her father, mother, brother, and two sons. 'Magi', the Latin form of the Greek *μάγοι*, a word of Persian origin and uncertain meaning, connected with our word 'magic,' etc. These 'firstfruits of the gentiles' (St. Augustine) may therefore have been descendants of Persian priestly families; or again they may have come from Babylonia, where there were also many Jews. Other conjectures are possible. In any case we may suppose them learned in the then astronomical and astrological lore.

2. 'his star', i.e., the star which they were led in some super-

born king of the Jews? For we have seen his star in the East and are come to worship him'.

- 3 Upon hearing this, King Herod was troubled, and
4 all Jerusalem with him. And he gathered together
all the high priests and scribes of the people, and
enquired of them where the Christ was to be born.
5 And they said to him, 'In Bethlehem of Judaea;
for so it is written through the prophet:

- 6 And thou, Bethlehem, land of Judah,
art no wise least among the rulers of Judah; -
For from thee shall come forth a ruler,
who shall tend my people Israel.

- 7 Then Herod called the Magi secretly and learned
from them the exact time when the star had ap-
8 peared. And sending them to Bethlehem, he said,
'Go, and make careful enquiry concerning the child,

natural way to associate with the birth of the new-born king. 'It was not one of those stars which from the outset of creation keep their journeyings in accordance with the Creator's law' (St. Augustine, *Contra Faustum*, ii. 5), 'or, rather, not a star at all . . . but some invisible power transformed into this appearance' (St. Chrysostom, Hom. vi. 2). The conduct of the star in marking the actual house (ii. 9) shows that the luminous appearance must have been fairly close to the earth. Cf. *Stimmen aus Maria-Laach*, Vol. 83 (1912), pp. 481 ff.: *Der Stern von Bethlehem*, by Father Kugler, S.J.

3. Herod could not but fear a Messiah; the Jews would be ready to welcome a deliverer, but might fear immediate violence from Herod if they manifested joy or even interest.

4. The title of 'high priest' was given not only to the one actually in office but also to his deposed predecessors, and—as being in a sense of the same rank—to eligible members of the priestly families (cf. Acts iv. 6). They were Sadducees (cf. iii. 7, note) and members of the Sanhedrin (Mark xv. 1). The 'scribes' or lawyers (xxii. 35), originally the official copyists of the Scriptures, were largely identified with the Pharisees (Mark ii. 16), and were the professional interpreters of the Law, the preachers and teachers of Judaism (vii. 29: xvii. 10).

6. Mic. v. 1 (2): cf. John vii. 42. The quotation is a free rendering of the Hebrew, or perhaps given just as quoted on this occasion by the priests and scribes. Cf. Van Hoonacker, *Les Douze Petits Prophètes*, in loc.

and when ye have found him let me know, that I too may come and worship him '.

So after hearing the King they departed; and behold, the star which they had seen in the East moved on before them till it came to rest over the spot where was the child. And on seeing the star they rejoiced with exceeding great joy. And entering the house, they saw the child with Mary his mother, and falling down they worshipped him. And they opened their treasures and offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return unto Herod, they withdrew to their own country by another way.

And after their withdrawal, behold, an angel of the Lord appeareth in a dream to Joseph, saying, ' Arise, take the child and his mother, and flee unto Egypt, and there remain until I tell thee; for Herod is about to seek the child in order to destroy him '.

So he arose and took the child and his mother by night and withdrew into Egypt, and there he remained until the death of Herod; that thereby might be fulfilled what was spoken by the Lord through the prophet, saying, ' Out of Egypt I called my son '.

11. 'they saw the child with Mary': 'The conjunction is significant and has a meaning for all time' (Rickaby).

13—15. *The flight into Egypt*: Matthew only.

13. 'Egypt', the nearest country beyond the jurisdiction of Herod, was then a Roman province, with flourishing Jewish settlements, and a Jewish temple at Heliopolis. The journey might take about a fortnight.

15. Osee xi. 1 (Hebrew). The text, here quoted in its typical meaning, refers literally to the releasing of the people of Israel, God's 'son' (Exod. iv. 22—23), from the hands of Pharaoh.

- 16 Then Herod, when he saw that he had
 The
 Innocents been mocked by the Magi, was exceed-
 ingly wroth; and he sent and slew all
 the male children in Bethlehem and in all the
 borders thereof that were two years old or under,
 according to the exact time that he had learnt from
 the Magi.
- 17 Then was fulfilled what was spoken through
 Jeremiah the prophet, saying,
- 18 A voice was heard in Ramah,
 weeping and loud lamentation;
 Rachel bewailing her children,
 and she would not be comforted,
 because they are no more.
- 19 And when Herod was dead, behold, an
 The Return
 to Nazareth angel of the Lord appeareth in a dream
 20 to Joseph in Egypt, saying, ' Arise, take
 the child and his mother, and go into the land of
 Israel; for they are dead that sought the life of
 the child '.

16-18. *The Innocents*: Matthew only.

16. 'mocked', a strong word, doubtless intended to represent Herod's own words or thoughts. We have no other historical record of the murder of the Innocents, but it fits in only too well with what we otherwise know of Herod.

18. Jerem. xxxi [xxxviii]. 15, quoted freely as from memory. 'Ramah' lay north of Jerusalem, on the borders of Benjamin. There 'Rachel' was buried (*cf.* 1 Sam. [1 Kings] x. 2), and thence the captives of Jerusalem and Judah set out for Babylon (Jerem. xl. 1). In the original passage the prophet pictures Rachel, mother of Benjamin and Joseph, witnessing with anguish from her grave the passing of her children—some doubtless hers in the strict sense, some in a wider sense. That prophetic anguish now finds its fulfilment in the agony of the mothers of Bethlehem, with which Rachel's tomb is connected in Gen. xxxv. 19.

19-23. *The return to Nazareth*: Matthew only.

19. Herod probably died in 4 B.C.; supposing that Christ was born in 8 B.C. (*cf.* the appendix to Mark: the paradox is unavoidable). He would have been about 4 years in Egypt.

So he arose and took the child and his mother, 21
and came into the land of Israel. But hearing that 22
Archelaus was King of Judaea in the place of his
father Herod, he feared to go thither; and being
warned in a dream, he withdrew into the district of
Galilee. And he came and dwelt in the town called 23
Nazareth; that so might be fulfilled what was
spoken through the prophets, that 'he shall be called
a Nazarene'.

II. The Opening of the Ministry. (cc. III. 1—IV. 11.)

III.

	Now in those days cometh John the	I
The	Baptist preaching in the wilderness of	
Baptist	Judaea and saying, 'Repent, for the	2

kingdom of the heavens is at hand'.

22. 'was king' (*βασιλεύει*): Archelaus, whose advent to power was marked by bloodshed and cruelty, held *de jure* the title of 'ethnarch'; but his father had willed him the kingship, the soldiers had acclaimed him king, and the Jews generally had acquiesced (Josephus, *Antiq.* XVII. 8, 11). In 6 A.D. he was deposed by Augustus and banished to Vienne.

23. 'The Branch', a recognized Messianic title in the prophets, is signified by *nezer* in Isai. xi. 1 (though by another word in Jerem. xxiii. 5: Zech. iii. 8: vi. 12). St. Matthew, much in keeping with rabbinical practice (see, e.g., Lukyn Williams, *Christian Evidences for Jewish People*, Vol. II, pp. 9—11) sees a 'fulfilment' of this title in the fact that Christ belonged to Nazareth—to 'Branch-town', as we might say. He may also be deliberately turning the tables on those who saw in the association with the town a reproach: *cf.* John i. 46: *Introd.*, p. xxxi.

III. 1—12. *The Baptist*: Mark i. 2—8: Luke iii. 1—18.

1. 'in those days': while Jesus was still at Nazareth (ii. 23). An interval of nearly thirty years separates the two chapters.

2. 'the kingdom of the heavens' ('of God' in Mark and Luke, who make the Jewish expression more intelligible for gentiles) is an expression proper to Matthew and occurs over thirty times; but *cf.* xii. 28: xxi. 31, 43. In its primary acceptance it is the Messianic kingdom, the realization of God's sovereignty over man. Its source is to be sought in such passages as Dan. ii. 44: vii. 13—14, 27. Christ identifies it with His church militant (xiii, *passim*: xvi. 18—19) and triumphant (v. 3, 10: viii. 11). Both in Aramaic and Greek, 'kingdom' may signify an outward realm, which would

- 3 This is he who was spoken of through Isaiah the prophet, saying:

The voice of one crying in the wilderness,
'Prepare ye the way of the Lord,
make straight his paths'.

- 4 And John himself had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

- 5 Then Jerusalem and all Judaea and the whole neighbourhood of the Jordan went out unto him,
6 and they were baptized by him in the river Jordan, confessing their sins.

- 7 But when he saw many of the Pharisees and Sad-

correspond to membership of the visible Church, (*e.g.*, iv. 8 : xii. 25), or an abstract right of (divine) sovereignty, which would correspond to God's inward rule in the soul by grace (*e.g.*, Luke xix. 12 ; 15 : Apoc. xvii. 18), or may combine both ideas. Normally, no doubt, Christ supposes the members of the kingdom to be both inwardly and outwardly subject to God, even as St. Paul supposes the members of the Mystical Body to be one with Christ as a rule both inwardly and outwardly. Dan. ii. 44, probably provides an instance of the 'sovereignty' of a 'realm' (*cf.* *Biblica*, Vol. 4, 1923, pp. 91-94 : *Sovereignty and Realm in Dan. ii. 44*, by C. Lattey, S.J.); and in the 'kingdom' of the heavens or of God one cannot always determine (*e.g.*, vi. 10) the dominant idea. *Cf.* Fonck, *The Parables*, Chaps. iv, v.

'The kingdom of the heavens is at hand': so Christ Himself in iv 17 : x. 7.

3. Isai. xl. 3.

4. The 'locusts' were undoubtedly the winged insects called by that name. The Law (Lev. xi. 22) sanctioned the eating thereof, and among the Arabs the custom still prevails. *Cf.* Thomson, *The Land and the Book*, pp. 416 ff. The 'honey' may have been that stored by wild bees, or which exuded from certain trees and bushes.

7. The 'Pharisees' (*lit.* Separatists or Purists) as such held no official position, but were the dominating religious and popular party, sticklers for the written and the unwritten Law, and elaborators of a narrow, rigid casuistry (*cf.* xxiii). The 'Sadducees', though belonging mainly to the aristocratic, priestly families, and possessing the chief power among the Jews in matters religious no less than in civil, nevertheless made religion a secondary matter, and were the free-thinkers and materialists of their day (*cf.* xxii. 23 : Acts xxiii. 8). 'Brood of vipers', as in xii. 34.

ducees coming to the baptism, he said to them:

‘Brood of vipers, who hath shewn you how to flee
from the wrath to come? Bring forth then fit fruit 8
of repentance: and think not to say within your- 9
selves, “We have Abraham for father”: for I say
to you that God is able of these stones to raise up
children to Abraham. Yea, even now the axe is laid 10
unto the root of the trees; every tree therefore that
is not bringing forth good fruit is to be cut down
and cast into fire. I indeed baptize you with water 11
unto repentance; but he who cometh after me is
mightier than I, whose sandals I am not worthy to
bear. He shall baptize you with the Holy Spirit
and with fire. His winnowing-fan is in his hand, 12
and he will clean out his threshing-floor; he will
gather his wheat into the barn, but will burn up the
chaff with unquenchable fire’.

Then cometh Jesus from Galilee to the 13
The Baptism
of Jesus
 Jordan unto John, to be baptized by
him. And John was for hindering him, 14
and said, ‘It is I who need to be baptized by thee,
and comest thou unto me?’

But Jesus answered and said to him, ‘Let it be so 15
at this time; for so it becometh us to fulfil all
justness’.

10. So vii. 19.

11. ‘fire’: *c/*. Acts ii. 3—4. With the Baptist’s words here recorded in the Synoptic gospels one may compare expressions in John i. 15, 26—27, 30: Acts i. 5: xiii. 25.

13—17. *The Baptism of Jesus*: Mark i. 9—11: Luke iii. 21—22.

15. God’s will is the supreme norm of what is just; John’s mission was a divine ordinance ‘of heaven’ (xxi. 25); and the Son’s request for baptism accorded with the Father’s will (iii. 17); it became them both to fulfil every manifestation of that all-holy will. *C/*. John iv. 34.

- 16 Then he letteth him come. And Jesus, having been baptized, came up straightway from the water, and behold, the heavens were opened, and he saw the Spirit of God descend as a dove, coming upon him. And behold, a voice from the heavens, saying, 'This is my beloved Son, in whom I am well pleased'.

IV.

- 1 Then Jesus was brought by the Spirit
 The up into the wilderness, to be tempted
 Temptation by the devil. And after fasting forty
 2 days and forty nights, he was hungry. And the
 3 tempter drew near and said to him, 'If thou art Son of God, command that these stones become loaves'.

16. 'he saw': the Baptist is probably the subject of the sentence: *cf.* John i. 32—34.

IV. 1—11. *The Temptation*: Mark i. 12—13: Luke iv. 1—13. The simple historical form of the narrative resists all attempts to class it with mere symbol, vision, or parable: *cf.* Hebr. ii. 17—18: iv. 14—16, with notes. Our Lord realized perfectly the attraction of Satan's suggestions, and therefore the temptations were real, and were freely rejected; but in Him the promptings of appetite did not, as in us, forestall the permission of the rational will. St. Luke appears in his order of the temptations to be following logical rather than chronological sequence; first the sensual appetite and then the imagination is tempted, and the climax comes in the temptation of the intellect itself to pride. Directly or indirectly, the story must have come from Christ Himself.

1. The traditional scene of the temptation is 'the wilderness' of Judah, 'a belt of steppes and bare, grey hills, which, torn and cut and cleft by a thousand precipices, fall steeply down to the Jordan valley and the Dead Sea' (Meschler).

3. In all probability the devil's chief purpose was not to lead Christ to sin, but even more to explore the meaning of the heavenly proclamation (iii. 17). The word 'tempt' therefore (here and in iv. 1) retains the primary meaning it always bears in the gospels of 'trying' or 'testing', in the sense of endeavouring to provoke to a false step, rather than of direct 'temptation' to sin. He first tempts Christ so to assert Himself as to break away from a course of conduct prompted by the Holy Spirit (*cf.* Luke iv. 1). Christ replies, quoting Deut. viii. 3, that God's creative word can provide for the body, and—unfolding the deeper meaning of the text—that the soul's meat is the known will of God: *cf.* John iv. 34.

But he answered and said, ' It is written, " Not by
bread alone shall man live, but by every word that
cometh from the mouth of God " ' . 4

Then the devil taketh him unto the holy city, and
set him upon the pinnacle of the temple, and saith
to him, ' If thou art Son of God, cast thyself down ; 5
for it is written, 6

He shall give his angels charge concerning thee,
And upon their hands they shall bear thee,
lest ever thou strike thy foot against a stone ' .

Jesus said to him, ' Again it is written, " Thou 7
shalt not tempt the Lord thy God " ' .

Again the devil taketh him unto a very high 8
mountain, and sheweth him all the kingdoms of the
world and the glory thereof, and said to him, ' All 9
these will I give thee, if thou fall down and worship
me ' .

Then Jesus saith to him, ' Begone, Satan ; for it 10
is written, " The Lord thy God shalt thou worship,
and him alone shalt thou serve " ' .

Then the devil leaveth him, and behold, angels 11
came and ministered to him.

5. ' the pinnacle ' (τὸ πτερύγιον, Vulg. *pinnaculum*) : probably
some well-known 'wing' or projection in the buildings bordering
the temple enclosure : or possibly the high summit of the innermost
sanctuary itself.

6. Psal. xci (xc). 11—12 : Satan counters with a mutilated quota-
tion, tempting Christ to pass from confidence to presumption.

7. Deut. vi. 16.

8—9. A temptation to forsake God altogether, suggesting in place
of presumptuous dependence the opposite extreme of total apostasy,
and the surrender of ' the kingdom of the heavens ' for ' the king-
doms of the world ' . Cf. John xviii. 36 : Luke xxiv. 26.

10. Deut. vi. 13 (LXX).

The Call of
the four
Disciples

And walking along the Sea of Galilee 18
he saw two brothers, Simon who is
called Peter, and Andrew his brother,
casting a net into the sea; for they were fishermen.
And he saith to them, 'Come, follow me, and I will 19
make you fishers of men'.

And straightway they left their nets and followed 20
him. And proceeding thence he saw two other 21
brothers, James the son of Zebedee, and John his
brother, in the boat with Zebedee their father, put-
ting their nets in order; and he called them. And 22
straightway they left their boat and their father and
followed him.

Missionary tour:
cures and
crowds

And Jesus went about the whole of 23
Galilee, teaching in their synagogues,
and preaching the gospel of the king-
dom, and healing every disease and every infirmity
among the people. And his fame spread throughout 24
Syria; and they brought unto him all the sick suf-
fering from various diseases and pains, demoniacs
and lunatics and paralytics, and he healed them.
And great multitudes followed him from Galilee and 25

18—22. *The call of the four disciples*: Mark i. 16—20: Luke v. 1—11.

18. 'the Sea of Galilee': SS. Matthew, Mark and John constantly call this lake a 'sea', and accordingly the term is retained in translation. SS. Matthew and Mark call it 'the sea of Galilee' (each twice), but St. John 'the sea of Tiberias' (also twice). St. Luke characteristically uses only the more correct 'lake', and for name only 'lake of Gennesaret' (Luke v. 1 only). The lake is 13 miles long, and 8 miles at its broadest (near Magdala), and is sunk 682 feet below the Mediterranean.

23—25. *Mission tour: cures and crowds*: Mark i. 35—39: iii. 7—12: Luke iv. 42—44: vi. 17—19: cf. Matt. xii. 15—21. This last passage may well belong here, since Matt. xii. 1—14 appears to be parallel to Mark ii. 23—iii. 6: Luke vi. 1—11.

25. 'Decapolis', *lit.* 'Ten-cities', originally a confederation of ten Greek cities, and so used to describe their territory; Scythopolis excepted, they lay east of the Sea of Galilee and of the Jordan.

the Decapolis and Jerusalem and Judaea and from beyond the Jordan.

V.

1

The Sermon
on the Mount :
Beatitudes

And seeing the multitudes, he went up into the mountain; and when he was seated his disciples came unto him.

2 And opening his mouth he taught them, saying:

3 'Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

V—VII. *The Sermon on the Mount*: Luke vi. 20—49. St. Matthew's introduction (v. 1—2) and conclusion (vii. 28—29), the closely-knit and consecutive character of the whole discourse, and particularly the fact that no point of the pregnant address can be proved premature or out of harmony with the occasion, suggest that we have here not a compilation of detached sayings as (probably) in chapters x and xiii, but in the main a condensed record of a single discourse, delivered towards the close of the early period of the first year of ministry, probably a recapitulation of Christ's recent preaching in Galilee: *cf.* iv. 23. St. Luke gives many of the sayings in a different setting, but Christ would naturally and almost inevitably repeat Himself.

Yet in view of St. Matthew's method of treating the first year of the ministry, it is generally agreed that the Sermon on the Mount may also be to some extent a compilation. For, like the other great discourses in Matthew, the Sermon on the Mount has a distinctive theme of its own. Here alone Christ sets forth, fully and freely, the rule of life which He has come to teach. He vindicates for Himself an authority greater even than that of the Mosaic Law, not being yet compelled by opposition to veil His meaning in parables. Nor does He stop to distinguish what is of obligation and what is a counsel of perfection; it would be foolish to suppose that to disregard His exhortations is in all cases and of itself to offend God. Even in applying them there is sometimes need of great discretion, though of course it is always more perfect to accept His general principles for our own.

The discourse may be divided into three main parts: after an introduction setting forth general maxims (v. 3—12) and the dignity of discipleship (v. 13—16), Christ explains (1) the relation of His teaching to the Old Testament (v. 17—48): (2) duties to God (vi): (3) duties to the neighbour, chiefly in regard of guiding or being guided (vii. 1—23: the more general treatment is in xviii): and He concludes with the figure of the house on the rock (vii. 24—27).

1—12. *Beatitudes*: Luke vi. 20—23. There is some question as to the exact number of beatitudes we ought to reckon: *cf.* Introduction, p. xxvii.

3. 'Blessed' (*μακάριος*): the exclamatory Hebrew form of

Blessed are they that mourn, for they shall be
comforted. 4

Blessed are "the meek", for "they shall inherit
the land". 5

Blessed are they that hunger and thirst after just-
ness, for they shall have their fill. 6

Blessed are the merciful, for they shall find
mercy. 7

Blessed are the pure of heart, for they shall see
God. 8

Blessed are the peacemakers, for they shall be
called children of God. 9

Blessed are they that have suffered persecution for
justness' sake, for theirs is the kingdom of the
heavens. 10

Blessed are ye when they shall reproach you, and
persecute you, and speak all evil against you, lying,
because of me; rejoice and exult, because your re- 11
12

felicitation, found for example at the beginning of some psalms ('O the happiness, blessedness of the man!'), is always expressed in the Septuagint by the adjective *μακάριος*, 'blessed', and doubtless underlies all such felicitations uttered by Christ in the gospels: cf. xvi. 17: xxiv. 46. 'in spirit': the words may be added to bring out the full significance of the Aramaic and Hebrew word, used for example in Isai. lxi. 1 (whence it is here taken), which usually implies the meek acceptance of poverty and other afflictions—the poverty that made the 'perfect joy' of a Francis.

4. 'they that mourn' are they that deny themselves and take up their cross daily, bewailing the presence of evil and holding aloof from the pleasure-seeking world.

5. Cf. Ps. xxxvii (xxxvi). 11. There 'the land' promised is that of Israel, a type of 'the kingdom of the heavens'.

8. 'The pure heart is the single (*simplex*) heart' (St. August., *De Sermone Dom. in Monte*). Here as elsewhere (e.g., ix. 4: xv. 19: and Ps. xxiv [xxiii]. 4, here referred to) the 'heart' is the seat of deliberative thought and purpose. 'The pure of heart' are they who seek God with purity of intention and simplicity of purpose: cf. vi. 22, with note; Wisd. i. 1—2: I Cor. xiii. 12: I John iii. 2: James iv. 8.

ward is great in the heavens. For thus did they persecute the prophets who were before you.

- 13 *The dignity
 of discipleship* 'Ye are the salt of the earth; but if
 the salt become insipid, wherewith shall
 it be salted? It is no longer fit for
 aught but to be cast forth and trampled upon by
14 men. Ye are the light of the world. A city set
15 upon a mountain cannot be hid. Neither do men
 light a lamp and put it under the bushel, but upon
 the lampstand; and it giveth light to all in the
16 house. Even so let your light shine before men,
 in order that they may see your good works and
 glorify your Father who is in the heavens.
- 17 *Old Law
 and New* 'Think not that I have come to destroy
 the Law or the prophets; I have come,
18 not to destroy, but to fulfil. Amen I
 say to you, till heaven and earth pass away, not one

13-16. *The dignity of discipleship*: Mark iv. 21: ix. 50: Luke xiv. 34-35: viii. 16: xi. 33.

15. 'the bushel', *i.e.*, the well-known bushel measure, which would be kept in the house for preparing the bread, *etc.* The traditional word 'bushel' is here kept, although the *seah* (probably here in question) was only about a third of a bushel.

17-20. *Old Law and New*: Luke xvi. 17.

17-18. Apart from anything Our Lord may have said or done previously in the course of His ministry, the prominence just given to Himself and to His disciples might suggest to His hearers a complete breaking away from the Law and the rejection of 'the chair of Moses'. 'to fulfil', *i.e.*, to bring to final consummation: *cf.* Rom. iii. 31: x. 4, with notes. The abrogation of the Mosaic dispensation was effected not by rejecting and annulling, but by perfecting and fulfilling. Christ fulfilled the moral law by bringing it to perfection (v. 21-48); the prophets, by accomplishing their predictions (Luke xxiv. 44); the rule of faith, by confirming and completing the deposit of revelation (John xv. 15); the ceremonial law, by substituting 'grace and truth' for the signs and shadows thereof (John i. 17: Heb. ix. 23: xiii. 10); the whole divinely prescribed economy of salvation, by establishing 'the kingdom of the heavens'.

18. The 'jot' or *yodh* was the smallest letter of the Hebrew

jot or one tittle shall pass away from the Law till all things come to pass.

‘Whosoever therefore shall make void one of these least commandments and shall so teach men, he shall be called least in the kingdom of the heavens; but whosoever shall do and teach, he shall be called great in the kingdom of the heavens. For I tell you that unless your justness abound beyond that of the scribes and Pharisees, ye shall not enter the kingdom of the heavens.

‘Ye have heard that it was said to the ancients, “Thou shalt not kill”; and, whosoever killeth shall be liable to

alphabet, as written in the square Aramaic characters which the Jews adopted from their neighbours after the Exile, and which are still used in modern bibles. The ‘tittle’ or ‘hook’ is the small stroke which alone distinguishes some of the letters in this same alphabet.

19. ‘of these least commandments’, *i.e.*, of the Mosaic enactments, but as ‘fulfilled’ by His own commands, such as those which follow. These go so much further that the corresponding Mosaic enactments become comparatively unimportant, and in some cases (*e.g.*, as allowing divorce) would not of themselves suffice to save one from disobeying Christ. In this verse the emphasis is no longer upon the permanent element in the Mosaic Code, but (as is clear from the next verse) upon the necessity of practising sincerely what one preaches, without ‘making void’ (*lit.* ‘loosing’ or relaxing) the commandment where it proves inconvenient (*cf.* xxiii. 4). Christ’s commands bring the Law to perfection, ‘therefore’ they who teach them must bring observance to perfection also. That is true greatness, just as to make them void in teaching or practice is to deserve the least place in God’s kingdom, the Church. ‘shall be called’, and shall truly be: a common meaning in Holy Scripture (*e.g.*, v. 9).

21—26. ‘Thou shalt not kill’: Luke xii. 58—59.

21. ‘Ye have heard’, a reference to the reading and explaining of the Law in the synagogues. When addressing the learned Christ says ‘Have ye not read . . . ?’ (*cf.* xii. 3—5; xix. 4). ‘that it was said to the ancients’, probably meaning, ‘that it is taught by the rabbis as a tradition’ (and so in v. 27, 31, 33, 38, 43), though of

- 22 judgment. But I tell you, that every one that is angry with his brother shall be liable to judgment: and whosoever saith to his brother, "Raca", shall be liable to come before the council: and whosoever saith, "Thou fool", shall be liable to the hell of fire.
- 23 ' If therefore thou be offering thy gift at the altar, and there remember that thy brother hath some-
- 24 thing against thee, leave there thy gift before the altar, and go first and be reconciled to thy brother,
- 25 and then come and offer thy gift. Make friends with thine adversary quickly, whilst thou art with him on the way, lest perchance thine adversary deliver thee to the judge, and the judge to the officer,
- 26 and thou be cast into prison. Amen I say to thee, thou shalt not go out thence till thou have paid the last farthing.

course as a tradition containing within itself one of the commandments (Exod. xx. 13: Deut. v. 17). If it were a *direct* quotation from the Pentateuch we should rather expect, 'that it is written'; and the reference to a 'judgment' distinct from that of the Sanhedrin points to the local court of 23 members wherewith Jewish law threatened the murderer. Christ, in order to indicate the heinousness of the sin by the authority of the tribunal, says in figure that in His 'fulfilling' of the Law such a local court will be required for a case of mere anger. The passage is more difficult to explain by direct biblical references. (For this, and some other Jewish questions arising about here, see the recent *Kommentar zum Neuen Testament aus Talmud und Midrasch*, edited by Strack and Billerbeck.)

22. 'Raca', an Aramaic word meaning (roughly) 'blockhead', was a term of contempt. 'the council' or sanhedrin, the supreme court of justice: *c/f.* xxvi. 59, note. 'Thou fool' was evidently a stronger term of abuse than 'Raca', and perhaps connoted utter wickedness, not so much in the Greek, as in the sense borne by the word as taken over bodily into Aramaic. For such an imputation of vice—though still falling so far short of actual murder—the extreme penalty is to be imposed; figure and reality blend into one, and the guilty party is doomed to hell.

‘ Ye have heard that it was said, “Thou shalt not commit adultery ”. But I tell you, that everyone that looketh upon a woman so as to lust after her hath already committed adultery with her in his heart. Yea, if thy right eye scandalize thee, pluck it out and cast it from thee; for it is better for thee that one of thy members perish, and thy whole body be not cast into hell. And if thy right hand scandalize thee, cut it off and cast it from thee; for it is better for thee that one of thy members perish, and thy whole body depart not into hell.

‘ And it was said, “ Whosoever putteth away his wife, let him give her a writ of divorce ”. But I tell you that every man that putteth away his wife, save on account of impurity, maketh her to suffer adultery; and whosoever marrieth her that is put away committeth adultery.

‘ Again, ye have heard that it was said to the ancients, “ Thou shalt not forswear thyself ”; and, “ Thou shalt fulfil

27—32. *Chastity*: Luke xvi. 18: *cf.* Matt. xviii. 8—9; Mark ix. 43—47: also Matt. xix. 3—12; Mark x. 2—12.

27. Exod. xx. 14; Deut. v. 18: *cf.* v. 21, note.

28. ‘so as to lust after her’ as a natural consequence; dangerous occasions should be avoided, a point emphasized in the next two verses.

31—32. *Cf.* Deut. xxiv. 1—4; Matt. v. 21, note. Our Lord adds the exceptive clause as justifying dismissal in such a contingency, but not as justifying the remarriage of either party; else the expressed contrast between the Mosaic ruling and the law of Christ is made void. ‘Whosoever marrieth her that is put away committeth adultery’, precisely because the first marriage-bond remains undissolved: *cf.* xix. 4—9, with notes.

33—37. *Swearing*: Matthew only.

33. The quotations as they here stand are not found in the Old Testament, but may be a rabbinical formula, evidently based on Lev. xix. 12; Num. xxx. 3; Deut. xxiii. 21: *cf.* v. 21, note. The

34 to the Lord thine oaths ". But I tell you, not to
 swear at all; neither by heaven, for " it is the throne
 35 of God "; nor by earth, for " it is the footstool of
 his feet "; nor by Jerusalem, for it is " the city
 36 of the great King ". Neither swear thou by thy
 head, for thou canst not make a single hair white or
 37 black. But let your speech be " Yea, yea ", " Nay,
 nay "; more than this is from the evil one.

38 ' Ye have heard that it was said, " Eye
 39 ' Resist not the evil-doer ' for eye ", and " tooth for tooth ". But
 I tell you, not to resist the evil-doer.

Nay, whosoever smiteth thee upon thy right cheek,
 40 turn to him the other also. And to him that would
 go to law with thee and take thy tunic, give up thy
 41 cloak also. And whosoever compelleth thee to go
 one mile, go with him twain.

Jews avoided naming God Himself, but swore too easily by His creatures; Christ shows that the Creator is even so involved: *cf.* xxiii. 16--22: Deut. vi. 13.

34--37. *Cf.* James v. 12: Isai. lxvi. 1: Ps. xlviii (xlvii). 2. Our Lord holds up the Christian ideal. In the ideal Christian society, both direct and indirect swearing, like killing (v. 21), would be unnecessary. A simple 'yea' or 'nay' would suffice. Even God's oaths presuppose distrust on man's side. As a counsel of perfection, even as things are, one may regard the prohibition 'not to swear at all' as absolute under normal conditions, though not as a command under sin. But in matters public or official the common usage may more easily require an oath; witness the practice of St. Paul (Rom. i. 9: II Cor. i. 23: Gal. i. 20), of the Church, and of Christ Himself (xxvi. 63--64: *cf.* xxiii. 20--22).

38--42. 'Resist not the evil-doer': Luke vi. 29--30.

38. Exod. xxi. 24: Lev. xxiv. 20: Deut. xix. 21: *cf.* v. 21, note. In the mosaic code this was a legal principle, probably, like much else there, a controlling safeguard in origin. Public authority may often do what the private individual may not, *e.g.*, kill the murderer. But Christ does not touch the legal principle, nor even the strict moral obligation, but confines Himself to indicating in principle a more perfect way—a way in harmony with joy in persecution (v. 10--12), with readiness to leave all things for Christ (xix. 27--29), *etc.*, but evidently to be followed with some discretion.

41. There may be question of a vehicle being requisitioned.

' Give to him that asketh thee; and from him that
would borrow of thee turn not away. 42

' Ye have heard that it was said, " Thou 43
'Love your
enemies' shalt love thy neighbour " and hate
thine enemy. But I tell you, love your 44
enemies and pray for them that persecute you, that
ye may become yourselves children of your Father 45
who is in the heavens; for he maketh his sun to
rise upon the evil and the good, and he raineth upon
the just and the unjust. If ye love them that love 46
you, what reward have ye? Do not even the publi- 47
cans the very same? And if ye salute your brethren
only, what do ye more than others? Do not even the
gentiles the very same?

' Ye, therefore, shall be perfect, even as your 48
heavenly Father is perfect.

VI.

I

' Take heed that ye do not your justness
before men to be seen by them; other-
wise ye have no reward with your

43—48. 'Love your enemies': Luke vi. 27—28; 32—36.

43—44. Lev. xix. 18, quoted also in xix. 19 and xxii. 39. 'hate
thine enemy' is not to be found in the Old Testament, but probably
represents a Jewish maxim, (cf. v. 21, note), which may go back as
far as King David: cf. II Sam. [II Kings] xix. 6. The verse in
Leviticus applies primarily to Jews, while the rabbis limited narrowly
the meaning of neighbour (cf. Luke x. 27—37) and permitted a
certain amount of hatred; so that a charity truly universal may
be said to have been first preached by Our Lord (cf. Strack and
Billerbeck, *ad loc.*, where also an indication of the whole maxim is
quoted from a rabbi in 320 A.D.). Yet even the Mosaic Law (Exod.
xxiii. 4—5; Lev. xix. 33—34) held the germ of Christ's precept: cf.
Verbum Domini, Vol. I, pp. 39 ff.

48. Cf. Deut. xviii. 13.

VI. 1—4. *Almsdeeds*: Matthew only. Prayer, fasting, and alms-
deeds are to be practised, not with a view to attracting public
attention, but in order to please God alone. Such is the general
principle, though at times good example (x. 32) or common action

- 2 Father who is in the heavens. When therefore thou givest alms, sound not a trumpet before thee, as do the hypocrites in the synagogues and in the streets, in order that they may be honoured by men. Amen I say to you, they have already their reward.
- 3 But thou, when thou givest alms, let not thy left hand know what thy right hand doth, in order that
- 4 thine almsgiving may be in secret; and thy Father, who seeth in secret, will requite thee.
- 5 ' And when ye pray, ye shall not be like
- Prayer the hypocrites; for they love to stand at prayer in the synagogues and at the street-corners, in order that they may be seen by men. Amen I say to you, they have already their
- 6 reward. But thou, when thou prayest, "enter thy chamber and shut thy door and pray" to thy Father who is in secret; and thy Father who seeth in secret
- 7 will requite thee. And in your prayers babble not, as do the gentiles; for they think to be heard by
- 8 reason of their wordiness. Be not therefore like to

(xviii. 20) may be more edifying than concealment (v. 16), and the faithful must of course gather for instruction, direction, divine worship, *etc.* (xviii. 17: xxviii. 19—20, *etc.*). In vi. 1—18, then, there is question of pleasing God; in vi. 19—34 of trusting Him.

2—3. 'sound not a trumpet': a figurative expression, 'do not seek to attract attention'. Similarly the secrecy is to be such that the one hand does not know what the other is doing. The mention of a 'trumpet' is doubtless an allusion to the large alms-boxes placed in the Temple treasury, called 'trumpets' from their shape (narrow at mouth and wide at bottom): *c.f.* Edersheim, *The Temple, its Ministry and Services*, pp. 26—27.

6. Isai. xxvi. 20: II [IV] Kings iv. 33.

7. Our Lord condemns reliance upon more or less unintelligible formulae or long incantations, a 'memorializing of the Almighty' opposed to the direct simplicity of perfect prayer.

8. 'Be not like', *lit.*, 'be not made like', and similarly elsewhere, especially in the use of this word with parables: *e.g.*, xiii. 24, with note.

them; for your heavenly Father knoweth what things
 ye need before ye ask him. Pray ye, therefore, thus: 9
 Our Father in the heavens,
 Hallowed be thy name,
 Thy kingdom come, 10
 Thy will be done,
 as in heaven, so on earth!
 Give us this day our daily bread, 11
 And forgive us our debts, 12
 as ourselves have forgiven our debtors,
 And lead us not into temptation, 13
 but deliver us from the evil one.
 ‘For if ye forgive men their transgressions, your 14
 heavenly Father will likewise forgive you; but if ye 15

9—15. The *Our Father* consists, besides the introductory invocation, of two parts, each of which consists again of three lines. It appears possible to reduce the whole in Aramaic to rhythm and even rhyme: cf. *Introd.*, pp. xxxii—xxxiii. The fact that there are *seven* petitions may also be significant: cf. *Introd.*, p. xxvii. The petitions of the first part are for God's own due honour and service, and the concluding words ('as in heaven, so on earth') appear to be common to all three. The second and third petitions of the second part take the common biblical form of two complementary parallel members. The second petition of the second part is then expanded separately; but at greater length later in the parable of the slave debtor (xviii. 21—35).

11. 'daily': *ἐπιούσιος*, used here and in Luke xi. 3, has not yet been found elsewhere in Greek literature or papyri. The Vulgate rendering here is *supersubstantialis*, but in Luke *quotidianus*—which is most likely correct, the word being probably connected with *ἡ ἐπιούσα* (*ἡμέρα*), 'the day now coming upon us'. Cf. Zorell, *Novi Test. Lexicon Græcum*; Moulton and Milligan, *Vocab. of Greek Test.* (*sub voce*).

13. Though temptation may be the occasion of merit, it is also a source of danger (James i. 12—15), to be avoided so far as in us lies: 'He that loveth danger shall perish in it' (Ecclesiasticus iii. 27). Having made this prayer, we may leave the rest to God. God does not tempt us to sin, but He permits temptation, and is often said in Scripture to do what He allows to be done: cf. Deut. ii. 30; Ps. cxix (cxviii). to ('lead me not astray'): Ezech. xxxix. 7 'cause to be profaned': Rom. ix. 14—24, with notes. 'the evil one': so probably, as certainly in xiii. 19: cf. II Thess. iii. 3, note.

forgive not men their transgressions, neither will your Father forgive you your transgressions.

- 16 ‘ And when ye fast, wear ye not gloomy
 Fasting looks, as do the hypocrites; for they
 disfigure their faces in order that they
 may be seen by men to fast. Amen I say to you,
 17 they have already their reward. But thou, when
 18 fasting, anoint thy head and wash thy face, in order
 that thou mayest not be seen by men to fast, but
 by thy Father who is in secret; and thy Father who
 seeth in secret will requite thee.
- 19 ‘ Lay not up for yourselves treasures on
 Trust in earth, where moth and rust consume,
 God and where thieves break in and steal;
 20 but lay up for yourselves treasures in heaven, where
 neither moth nor rust consume, and where thieves
 21 break not in nor steal. For where thy treasure is,
 there shall thy heart be also.
- 22 ‘ The lamp of the body is the eye. If therefore
 thine eye be clear, thy whole body shall be bright;

16-18. *Fasting*: Matthew only.

16. ‘they disfigure their faces’: the Greek appears to mean that they assume a downcast, dejected mien. St. Jerome rejects the Vulgate *exterminant* in favour of *demoluntur*. ‘The hypocrite disfigures (*demolitur*) his features to feign sorrow, and whilst happy, maybe, at heart, he is doleful in look’.

17. ‘anoint thy head’, *i.e.*, wear the look of one who feasts rather than of one who fasts: *cf.* Luke vii. 46.

19-24. *Trust in God*: Luke xii. 33-34: xi. 34-36: xvi. 13: xii. 22-31.

22-23. The importance of minding the things of God is here exemplified. What the eye is to the body, that the heart or mind — ‘the light within’ — is to the soul. Hence ‘he who hath quenched the understanding hath confounded all his doings in this life’ (St. Chrysostom).

22. ‘be clear’, or perhaps (arguing with Père Lagrange *ad loc.* from the meaning in the Greek Old Testament) ‘be perfect’.

but if thine eye be evil, thy whole body shall be 23
dark. If then the very light which is within thee is
darkness, how great the darkness itself!

'No man can serve two masters; for either he will 24
hate the one and love the other, or he will cleave
to one and despise the other. Ye cannot serve God
and mammon.

'Therefore I say to you, be not anxious about your 25
life, what ye are to eat or what to drink; nor for
your body, how ye are to be clothed. Is not the
life more than the food, and the body more than the
clothing? Look ye at the birds of heaven; they 26
sow not, nor reap, nor gather into barns, and your
heavenly Father feedeth them. Are not ye worth
far more than they? And which of you, by being 27
anxious, can add to his life a single span? And why 28
are ye anxious about clothing? Consider the lilies of
the field, how they grow: they labour not, neither 29
do they spin: yet I say to you, that not even Solomon
in all his glory was clothed as one of these. If 30

23. 'how great the darkness' of what in any case would have no light of its own.

24. 'serve', 'be the slave of', δουλεύειν; 'to be a slave to two masters at one and the same time is impossible, for each master has a claim to the entire person and the entire service of his slave' (Fonck, *Parables*, p. 635: cf. Rom. vi. 15—23). The immediate argument, however, is taken from the slave's state of mind; either one of 'loving' and 'hating', or of less violent 'cleaving' and 'despising'. 'Mammon': a Semitic word of uncertain derivation, meaning 'wealth'.

25. 'be not anxious': that is the essential precept here. Later on Our Lord was to set forth the counsel of perfection, 'go, sell what thou hast' (xix. 21). But here He says nothing inconsistent with the proper care of a wife and family, etc., but would merely banish worry (similarly I Cor. vii. 32). Worry is bad alike for body and soul; we should do our best, and leave the issue to God.

27. That ἡλικία here means not 'stature' (Luke xix. 3), but 'life' or 'age' (John ix. 21; Hebr. xi. 11) seems clear from the context, which deals with the preservation of life.

30. 'cast into the oven', for heating purposes.

then the grass of the field, which today liveth and tomorrow is cast into the oven, God doth so attire,
 31 how much more you, O ye of little faith? Therefore be not anxious, saying, "What are we to eat?" or, "what are we to drink?" or, "what are we to put on?" For after all these things the gentiles
 32 seek; for your heavenly Father knoweth that ye have
 33 need of all these things. But seek ye first his kingdom and his justness, and all these things shall be
 34 added unto you. Therefore be not anxious for the morrow; the morrow will have anxieties of its own. Sufficient for the day is the evil thereof.

VII.

1	‘ Judge not, that ye may not be judged:
2	for with what judgment ye judge, ye
	shall be judged: and with what mea-
3	sure ye measure, it shall be measured unto you. Why
	seest thou the mote in thy brother's eye, and per-
4	ceivest not the beam in thine own eye? Or how
	canst thou say to thy brother, "Let me cast out the
	mote from thine eye ", and behold, there is the beam
5	in thine own eye? Thou hypocrite, first cast out the
	beam from thine own eye, and then shalt thou see
	well to cast out the mote from thy brother's eye.

34. 'will have anxieties of its own', *lit.*, 'will be anxious about itself'.

VII. 1—12. *Relations with neighbour: offering guidance*: Luke vi. 31, 37—38, 41—42: xi. 9—13: *cf.* Mark iv. 24. The discourse is very condensed at this point, but the sequence of thought appears to be as follows: Be not too ready to see and censure evil in others (1—5); nor yet too slow to recognize that charity must be prudent (6); prayer, at all events, can never be lost (7—11); and 'the golden rule' sums up Old Testament no less than New (12).

3. 'the beam' of wood: Christ uses a strong hyperbole (here as in the somewhat similar comparison of the debtor, xviii. 24) to show how grossly we may deceive ourselves as to the relative gravity of our own and our neighbour's offences.

‘ Give not that which is holy to the dogs, neither 6
cast ye your pearls before the swine, lest they
trample them under their feet, and turn and rend
you.

‘ Ask, and it shall be given to you; seek, and ye 7
shall find; knock, and it shall be opened to you.
For everyone that asketh, receiveth; and he that 8
seeketh, findeth; and to him that knocketh it shall
be opened. What man of you is there, whose son 9
shall ask of him a loaf, and he will hand him a
stone? Or shall ask for a fish, and he will hand 10
him a serpent? If ye then, evil as ye are, know how 11
to give good gifts to your children, how much more
will your Father in the heavens give good things to
them that ask him!

‘ Whatsoever therefore ye would that men should 12
do unto you, the same do ye also unto them; for
this is the Law and the prophets.

‘ Enter ye by the narrow gate; for wide 13
False is the gate and broad the way that
guides leadeth to destruction, and many are
they that enter thereby. But narrow is the gate and 14

13—23. *False guides*: Luke xiii. 23—27 : vi. 43—46: cf. Matt. iii.
10: xii. 33—35.

13—14. These verses should be interpreted in the light (*e.g.*) of
the parable of the supper (xxii. 1—14). The Jews as a body refuse
the invitation: ‘many are called, but few are chosen’, just as here
the gate is narrow and the way close; but there is only one at the
feast that has no wedding garment, just as we may suppose that
they who find the way do not easily quit it. The supper and the
narrow way are the Church, even now far from embracing all
mankind, yet (we may suppose) bringing to salvation by far the
greater number of its members. To remain outside the Church,
however, is grave sin only in those who realize the obligation to
enter; none have insisted more strongly on the possibility of ‘invin-
cible ignorance’ than Pope Pius IX. in his allocution *Singulari*
quadam of Dec. 9, 1854 (Denzinger, *Enchiridion Symbolorum*, etc.:
no. 1647).

close the way that leadeth to life, and few are they that find it.

- 15 ' Beware ye of false prophets, such as come to you
in sheep's clothing, but within are ravening wolves.
16 By their fruits ye shall know them. Do men gather
grapes from thorns or figs from thistles? Even so
17 every good tree beareth sound fruit, and the bad tree
18 beareth evil fruit. A good tree cannot bring forth
evil fruit, nor a bad tree bring forth sound fruit.
19 Every tree that doth not bring forth sound fruit is
cut down and cast into the fire. By their fruits, then,
20 ye shall know them.

- 21 ' Not everyone that saith to me, " Lord, Lord ",
shall enter the kingdom of the heavens, but he that
doth the will of my Father who is in the heavens.
22 Many shall say to me in that day, " Lord, Lord, did
we not prophesy in thy name, and cast out devils in
23 thy name, and work many miracles in thy name?"
And then shall I declare to them, " I never knew
you; depart from me, ye workers of iniquity ".

- 24 ' Everyone therefore that heareth these
Conclusion my words and doth them, he shall be
like to a wise man who built his house
25 upon the rock. And the rain fell, and the torrents

16. Cf. James iii. 12.

21—23. Here for the first time in the first gospel Jesus speaks of God as 'my Father'. When speaking of Himself or of His disciples He repeatedly says 'my Father' and 'your Father', but never 'our Father'; vi. 9 is no true exception, but merely a prayer for *them* to say. His divine sonship is not on the same plane as theirs, but is unique: cf. x. 32, with note: Lepin, *Jésus Messie et Fils de Dieu*, pp. 290 ff. The doctrinal value of the passage is unmistakable. The divine personality of the speaker reveals itself the more strikingly because assumed so naturally. 'that day', of judgment: cf. Luke x. 12: II Thess. i. 10.

22. Cf. Jerem. xxvii. 15 (xxxiv. 12): xiv. 14.

23. Ps. vi. 8 (9). Some therefore are finally lost: cf. xxv. 46.

VII. 24—VIII. 1. Conclusion: Luke vi. 47—viii. 1a: cf. Mark i. 22: Luke iv. 32.

came, and the winds blew and beat against that house,
and it fell not, for it was founded upon the rock. And
everyone that heareth these my words and doth
them not shall be like to a foolish man, who built
his house upon the sand. And the rain fell, and the
torrents came, and the winds blew and smote upon
that house, and it fell, and great was the fall thereof'.

And it came to pass that when Jesus had brought
these words to a close, the multitudes were astounded
at his teaching; for he was teaching them as one
having authority, and not as their scribes.

And when he had come down from the mountain,
great multitudes followed him.

VIII.
1

II. Miracles. (cc. VIII. 2—IX. 34.)

And behold, a leper drew near and
The leper worshipped him, saying, 'Lord, if thou
wilt, thou canst make me clean'.

And stretching forth his hand he touched him,
saying, 'I will; be thou made clean'.

28. A favourite phrase of St. Matthew's: *cf.* xi. 1: xiii. 53: xix. 1: xxvi. 1.

29. *Cf.* Mark i. 22, note.

VIII. 2—4. *The leper*: Mark i. 40—45: Luke v. 12—16. In the present section (viii. 2—ix. 34), doubtless mainly with a view to portraying Christ as the great predicted wonder-worker (Isai. xxxv. 5—6: *cf.* Matt. xi. 4—5: John vi. 14), St. Matthew collects some ten miracles (*cf.* ix. 18, note). The number perhaps shows Jewish influence, three sets of ten miracles (*i.e.*, in Egypt, by the Red Sea, and in the Temple) being alleged in the rabbinical *Pirke Aboth* (v. 5, 8). His disregard of the chronology of events will be apparent from a glance at the gospel harmony at the end of St. Mark's gospel. The cleansing of the leper probably preceded the Sermon on the Mount; and accordingly the verses viii. 1—2 are not chronologically connected. The very presence of 'great multitudes' would alone preclude the approach of a leper. For a description of leprosy *cf.* Levit. xiii—xiv. The real disease was incurable (*cf.* II [IV] Kings v. 6—7), and the afflicted person was levitically unclean.

3. Note the ready assumption of miraculous power, without any reference to dependence upon God, *etc.*; no mere man could speak and cure thus.

4 And straightway his leprosy was cleansed. And Jesus saith to him, 'See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses commanded, for a witness unto them'.

5 And when he entered Capharnaum,
 The centurion's servant there came unto him a centurion, who
 6 besought him, saying, 'Lord, my servant is lying sick at home with paralysis, and is grievously tormented'.

7 He saith to him, 'I will come and heal him'.

8 But the centurion answered and said, 'Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall
 9 be healed. For I also am a man under authority, with soldiers under myself; and to this one I say, "Go", and he goeth, and to another, "Come", and he cometh, and to my servant, "Do this", and he doth it'.

10 Now upon hearing this Jesus marvelled; and he said to them that followed him, 'Amen I say to you,

4. 'tell no man': this again argues the absence of the 'great multitudes'. 'offer the gift': cf. Levit. xiv: xiii. 49. The man was to 'go' to Jerusalem where alone sacrifice could be offered; he would 'witness' both to Christ's divine mission and to His obedience to the Law.

5—13. *The centurion's servant*: Luke vii. 16—10: xiii. 28—29. The healing of the centurion's servant probably followed the Sermon on the Mount: cf. Luke vii. 1—2.

5. 'a centurion', a commander of 100 men, as the word itself signifies both in Latin and Greek; the centurion here in question was probably in the service of Herod Antipas, who ruled in Galilee and Peraea, and he was evidently a heathen (viii. 10—12).

9. Himself in a post of responsibility, he knows what it is to give orders, and with strong and simple faith only asks that Christ should in like manner give the word of command; Christ once more accepts the ascription of utterly superhuman power, both praising and justifying it.

10. 'Jesus marvelled', a natural response to what was marvellous, in no way inconsistent with foreknowledge and perfect control.

in none of Israel have I found so great a faith. And 11
 I say to you, that many shall come "from east and
 west", and shall feast with Abraham and Isaac and
 Jacob in the kingdom of the heavens; but the child- 12
 ren of the kingdom shall be cast forth into the outer
 darkness. There shall be the weeping and the
 gnashing of teeth'.

And Jesus said to the centurion, 'Go; be it done 13
 to thee even as thou hast believed'.

And his servant was healed in that hour.

And Jesus went to the house of Peter, 14
 and saw his mother-in-law stricken with
 fever. And he touched her hand, and 15
 the fever left her; and she arose and ministered to
 him. And when evening was come they brought 16
 unto him many that were possessed, and he cast
 out the spirits with a word and healed all that were
 sick; that so might be fulfilled what was spoken 17

11. 'from east and west', a significant allusion to Malachy i. 11, where is prophesied the rejection of the Jewish sacrifices in favour of the clean oblation to be offered everywhere among the gentiles. Cf. also Isai. lix. 19.

12. The same phrase recurs in xiii. 42, 50: xxii. 13: xxiv. 51: xxv. 30: Luke xiii. 28.

14—17. *Peter's house*: Mark i. 29—34: Luke iv. 38—41.

14—15. This cure preceded even that of the leper; the exact chronological data are in Mark i. 14—40.

14. 'the house of Peter': probably he lived at Capharnaum (cf. viii. 5: Mark i. 21, 29, 33), but (John i. 44) was a native of Bethsaida.

16. 'when evening was come', and the sabbath was over, the rabbinical regulations for which restrained them before that. The Jewish day began and ended at sunset.

17. Isai. liii. 4 (Hebr.). The prophet is predicting the passion of the Messiah, who to expiate sin took upon Himself our infirmities and sufferings. The prophecy implies that what He took upon Himself, He was to take away from us. The use of the words here illustrates without exhausting their truth.

Now when he embarked in the boat, his disciples
followed him. And behold a great storm arose on
the Sea, so that the boat was covered with the waves;
but he was asleep. And they came and awakened
him, saying, 'Lord, save us, we are perishing!'

And he saith to them, 'Why are ye afraid, O
ye of little faith?'

Then he arose and rebuked the winds and the
Sea, and there came a great calm. And the men
marvelled, saying, 'What manner of man is this,
that even the winds and the Sea obey him?'

And when he was come to the other side, to the
country of the Gadarenes, there met him two men
that were possessed, coming out from the tombs, so
exceedingly fierce that no one could pass by that
road. And behold, they cried out, saying, 'What

28. 'Gadarenes': *cf.* Mark v. 1, note. St. Matthew indicates the locality by a less precise but better known name. Upon the question of possession may be consulted the Appendix to *The Question of Miracles*, by Fr. G. H. Joyce, S.J. The attention given nowadays to spiritualism, largely undesirable as it is in itself, has done much to remove scepticism on this subject: *cf.* (*e.g.*) *The Dangers of Spiritualism*, by G. Raupert.

29. 'What have we to do with thee?' *lit.*, 'What is to us and to thee', *i.e.*, 'What is there in common between us?' The words are used to resent or at least deprecate interference. They are found in the parallels to this passage (Mark v. 7: Luke viii. 28) and in Mark i. 24 (par. Luke iv. 34), always spoken by the devils to Our Lord; otherwise only in John ii. 4, where see note. In the Hebrew Old Testament the same idiom is found in Judg. xi. 12: 11 Sam. [11 Kings] xvi. 10: xix. 22: 1 [11] Kings xvii. 18: 11 [IV] Kings iii. 13: 11 Chron. [Paral.] xxxv. 21: usually in a more or less hostile sense, except in the last passage, where it is friendly. It is practically the same idiom that is found in Jos. xxii. 24: 11 [IV] Kings ix. 18—19. In all these passages the Greek preserves the idiom, thus offering parallels to the New Testament passages. The Greek idiom is thus largely a semitism, but with the usual basis in independent Greek, wherein some similar expressions are found.

'before the time', of their final expulsion into the abyss of hell: *cf.* Luke viii. 31.

have we to do with thee, Son of God? Art thou come hither before the time to torment us?’

30 Now at a distance from them there was a herd of many swine feeding. And the devils besought him,
31 saying, ‘ If thou cast us out, send us into the herd of swine ’.

32 And he said to them, ‘ Go ’.

And they came out and went into the swine; and behold, the whole herd rushed down the cliff into
33 the Sea, and perished in the waters. And the swine-herds fled, and going into the town they told of all these things, and of what had befallen the men pos-
34 sessed. And behold, the whole town came out to meet Jesus; and upon seeing him they besought him
IX. to depart from their borders. And he embarked in
1 the boat and crossed over.

2 And he came to his own town. And
A Day at Capharnaum behold, they brought him a paralytic lying upon a bed. And Jesus, seeing their faith, said to the paralytic, ‘ Be of good heart, my child; thy sins are forgiven ’.

32. Cf. Mark v. 13, note. It was a far less thing to suffer them to enter swine than to let them possess men; and no doubt Christ wished to teach some lessons, such as the number and malignity of the devils, His own power over them, and perhaps His disapproval of the swine being kept at all, if (as is probable) the owners or the swineherds were Jews. The inhabitants themselves, however, gave way to foolish fear (Luke viii. 37).

IX. 1a. Cf. ix. 18, note.

IX. 1b—17: *A day at Capharnaum*; Mark ii. 1—22; Luke v. 17—39. The ‘day’ was apparently some few days after the healing of the leper: cf. Mark ii. 1: Matt. ix. 18, note.

1. ‘his own town’, Capharnaum: cf. iv. 13; Mark ii. 1. Elsewhere for obvious reasons both Nazareth (Matt. xiii. 54; Mark vi. 4; Luke iv. 23—24) and Judaea (John iv. 44) are called ‘his own country’ (in German, *Heimat*).

2. ‘their faith’, not excluding the faith of the paralytic himself. Yet apparently he was somewhat fearful lest his sins, often regarded

And behold, some of the scribes said within themselves, 'This man blasphemeth!' 3

And Jesus, knowing their thoughts, said, 'Why think ye evil in your hearts? Which then is easier: to say, "Thy sins are forgiven", or to say, "Arise and walk?" But that ye may know that the Son of Man hath power on earth to forgive sins'—then saith he to the paralytic—'Arise, take up thy bed, and go to thy home'. 4 5 6

And he arose and departed to his home. And the multitudes seeing it were struck with fear, and they glorified God who had given such power to men. 7 8

And as he was departing thence, Jesus saw a man called Matthew, sitting at the place of toll, and he saith to him, 'Follow me'. 9

And he arose and followed him. And it came to pass that when he was at table in the house, behold, many publicans and sinners came and were at table with Jesus and his disciples. And the Pharisees, seeing it, said to his disciples, 'Why doth your master eat with publicans and sinners?' 10 11

But he heard and said, 'They that are strong have no need of a physician, but they that are infirm. Go 12 13

by the Jews as the cause of temporal afflictions (Luke xiii. 2 : John ix. 2, 34), should stand in the way of his cure. Jesus then and there Himself forgave the man's sins: *cf.* Mark ii. 5, note.

3. This is the first express mention in the gospels of the opposition of the scribes and Pharisees to Christ.

4—6. *Cf.* Mark ii. 9—11, note. Christ does not deny that He is claiming divine power (to which the cure of soul or body is equally easy), but proves that His claim is just.

10—11. 'sinners': the word could be applied generically to whole classes, so that we cannot be sure here of the amount of individual guilt: *cf.* xxvi. 45 : Galat. ii. 15 : Luke xix. 9. Notice also that 'sinners' in Luke vi. 32—34 is equivalent to 'publicans' and 'gentiles' in the corresponding verses, Matt. v. 46—47.

13. Osee. vi. 6; quoted again against the Pharisees in xii. 7. 'just men'; a term also used conventionally, and in this place somewhat ironically.

ye and learn what this meaneth: "Mercy I desire, and not sacrifice". I have come, not to call just men, but sinners'.

- 14 Then come unto him John's disciples, saying, 'Why do we and the Pharisees fast, while thy disciples do not fast?'

- 15 And Jesus said to them:

'Can the children of the bride-chamber mourn while yet the bridegroom is with them? But the days shall come when the bridegroom shall be taken away from them, and then shall they fast.

- 16 'No one putteth a piece of new cloth on an old cloak; for the patch teareth away from the cloak,
17 and a worse rent is made. Nor do they pour fresh wine into old wine-skins; else the skins burst and the wine is spilt and the skins are ruined. But fresh wine they pour into new skins, and both are preserved'.

18

The Daughter
of
Jairus.

Whilst he was speaking these things to them, behold a certain president came up and worshipped him, saying, 'My daughter hath even now died; but come, lay thy hand upon her, and she shall live'.

14. From the parallel passages we may suppose that the Baptist's disciples were egged on by the Pharisees to put their difficulty.

15. 'the children of the bride-chamber' are the wedding-guests: *c.f.* xxii. 2, note: Mark ii. 19, note.

16—17. *C.f.* Mark ii. 22, note.

18—26. *The Daughter of Jairus*: Mark v. 21—43: Luke viii. 40—56.

18. 'Whilst he was speaking': this refers back to ix. 1a, which gives the return journey across the lake, parallel to Mark v. 21a. But Matt. ix. 1b—17 ('a day at Capharnaum'), so far as the historical sequence of events is concerned, is shown by the Marcan and Lucan parallels to be a parenthesis in the story from an earlier time. It is easy to see that St. Matthew's scheme is not primarily chrono-

And Jesus arose and followed him, and his disciples also. And behold, a woman who had had an issue of blood twelve years came up behind him and touched the tassel of his cloak; for she said within herself, 'If I do but touch his cloak, I shall be healed'.

But Jesus, turning and seeing her, said, 'Be of good heart, daughter; thy faith hath healed thee'.

And the woman was healed from that hour. And when Jesus had come to the president's house and saw the flute-players, and the tumult made by the multitude, he said, 'Get ye hence; the maiden is not dead, but sleepeth'.

And they laughed him to scorn. But when the multitude was cast out, he entered and took her hand; and the maiden arose. And the report thereof spread throughout that country.

logical; but it is not always possible to account for the details in his arrangement. Here he may have wished to bring the cure of the paralytic, as of the leper (viii. 2—4) into the chief miracle-section (viii. 2—ix. 34). 'president' of the synagogue: *cf.* Mark v. 22, with note.

20. 'the tassel of his cloak': such tassels were ordered in Numb. xv. 37—41; Deut. xxii. 12, as a reminder of God's commandments. The scribes and pharisees enlarged theirs for show (xxiii. 5). These 'tassels' are mentioned also in xiv. 36; Mark vi. 56, in a similar context; and in Luke viii. 44, which is parallel to the present verse.

22. The miracle was Christ's reward of her great belief in His power, more than in that of earthly physicians (Mark v. 26). Modern 'faith-healing' finds no place in the gospels. Here, the 'faith' is a moral, not a physical nor yet a mere psychical disposition; it is calm belief and not an emotional receptivity to suggestion. At times the faith rewarded is not that of the sufferer but of another person: *cf.* viii. 13; xv. 28; Mark ix. 23—24.

23. 'the flute-players', hired, doubtless, with mourning-women, to make a noisy lamentation.

25. St. Luke adds, that 'they knew she was dead': *cf.* John xi. 11—14.

- 27 *The two blind:
the dumb
possessed* And as Jesus was departing thence, two blind men followed him, crying out and saying, 'Have pity on us, Son of David!'
- 28 And when he had come into the house, the blind men came unto him; and Jesus saith to them, 'Believe ye that I can do this?'
- They say to him, 'Yea, Lord'.
- 29 Then he touched their eyes, saying, 'Be it done to you according to your faith'.
- 30 And their eyes were opened. And Jesus strictly charged them, saying, 'See that none know of it'.
- 31 But they went forth and spread his fame abroad
- 32 throughout that country. And as they were going, behold, men brought unto him a dumb man who was
- 33 possessed. And when the devil had been cast out, the dumb man spoke. And the multitudes marvelled, saying, 'Never was the like seen in Israel'.
- 34 But the Pharisees said, 'It is by the prince of devils that he casteth out devils'.

Λ Λ

III. Mission of the Apostles. (cc. IX. 35—XI. 1.)

- 35 *The work:
the men* And Jesus went round all the towns and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every
- 36 infirmity. And seeing the multitudes he was moved with compassion for them, because they were distressed and prostrate, 'like sheep without a shep-

27—34. *The two blind: the deaf possessed: Matthew only: cf. Luke xi. 14—15: Matt. xii. 22—24: Mark iii. 22.*

27. 'Son of David': *cf. i. 1, 2—17, note.*

34. For Christ's answer to this accusation *cf. xii. 22—37, with notes.*

IX. 35—X. 4. *The work: the men: Mark iii. 16—19: vi. 6b—7: Luke vi. 14—16: ix. 1: cf. Luke x. 2.*

36. *Cf. Num. xxvii. 17: Ezech. xxxiv. 5.*

herd'. Then saith he to his disciples, 'The harvest 37
is great, but the labourers are few; beg ye there- 38
fore the lord of the harvest to send forth labourers
unto his harvest'.

And calling up his twelve disciples, he gave them **X.**
power to cast out unclean spirits, and to heal every **I**
disease and every infirmity. And these are the names 2
of the twelve apostles: first, Simon, called Peter, and
Andrew his brother; and James, the son of Zebedee, 3
and John his brother; Philip and Bartholomew;
Thomas and Matthew the publican; James, the son
of Alphaeus, and Thaddaeus; Simon the Zealot and 4
Judas the Iscariot, who also betrayed him.

These twelve Jesus sent forth after he 5
had charged them, saying:
The discourse :
the manner of
evangelizing
'Take ye not the way of the gentiles,
neither enter ye a town of the Samaritans; but go 6

X. 2. 'first' (*πρῶτος*): 'He not only puts Peter first, as all do, but he specially calls him "first", which would be superfluous if it did not mean more than first on the list. It indicates the pre-eminence of Peter' (Plummer, *Exeg. Com. on St. Matthew*, p. 147). It is in this connection that St. Chrysostom calls Peter the 'headman' (*κεφαλαιός*), which is his usual name for Peter.

3—4. *Cf.* Mark iii. 18—19, notes. Also Westm. Version, Vol. IV, parts 1—2, p. xxv.

5—15. *The discourse: the manner of evangelizing:* Mark vi. 8—11: Luke ix. 2—5: *cf.* Luke x. 4—12: Matt. xi. 24. In this discourse St. Matthew gathers together in unity of subject instructions given on various occasions and to others besides the apostles. Verses 5b—15 apparently refer, primarily but not exclusively, to the earliest and very limited mission of the twelve apostles (Mark vi. 7—13: Luke ix. 1—6), and of the seventy-two disciples (Luke x. 1—12); verses 16—23 refer mainly to their later and universal mission (Mark xiii. 9—13: Luke xxi. 12—17); verses 24—42 have a still wider circle of hearers: *cf.* (*e.g.*) Luke xii. 1—9: xiv. 25—27. Each section closes with a solemn reference to judgment (x. 15, 23, 42). This method of conflation is quite in harmony with St. Matthew's method, his aim here being to portray Christ as 'the Shepherd and Bishop of souls': *cf.* 1 Peter ii. 22—25, with note.

5. 'Samaritans': *cf.* John iv. 9, note. The world-wide mission of the apostles is a later charge: *cf.* xxviii. 19: Acts i. 8.

- ye rather unto the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, "The kingdom of
8 the heavens is at hand". Heal the sick, raise the
9 dead, cleanse the lepers, cast out the devils; freely
10 ye have received, freely give. Possess not gold nor
silver nor copper in your girdles; no wallet for the
journey, nor two tunics, nor sandals, nor a staff;
for the labourer is worthy of his maintenance.
- 11 'Whatsoever town or village ye enter, find out
who therein is worthy; and there stay until ye quit
12 the place. And upon entering the house, salute it:
13 and if the household be worthy, let your peace
come upon it; but if it be unworthy, let your peace
14 return unto you! And whosoever will not receive
you, nor listen to your words, go ye forth outside
that house or town, and shake off the dust from your
15 feet. Amen I say to you, it shall be more tolerable
for the land of Sodom and Gomorra in the day of
judgment than for that town.
- 16 'Behold, I send you forth as sheep into
the midst of wolves. Be ye therefore
wise as serpents, and guileless as doves.

9. 'girdles', used as pockets.

10. 'nor a staff': *cf.* Mark vi. 8, note. Father E. Power, S.J., has recently (*Biblica*, Vol. IV, pp. 241 ff.) supported the solution proposed by Tatian and adopted by St. Ephrem, that the forbidden 'staff' of Matthew and Luke was the short club used for the defence of the shepherd and his flock against robbers and wild beasts; while 'the staff' permitted in Mark was the much longer rod that served as the shepherd's support in walking, and was his staff of office with which he maintained order within his flock. Dr. Burney, in his posthumous work, *The Poetry of Our Lord* (Oxford, 1925: p. 121) offers the suggestion of a slight misreading of the original Aramaic, resulting in a 'nor' in place of 'but only'. 'the labourer', *etc.*, *cf.* Luke x. 7: 1 Tim. v. 18, with note.

X. 16—23. *Persecution*: *cf.* Mark xiii. 9—13: Luke x. 3: xii. 11—12: xxi. 12—17: Matt. xxiv. 9—14. For the interpretation *cf.* x. 5—15, note.

16. 'wise (*φρόνιμοι*) as serpents': the same word is used in

Beware ye of men; for they shall deliver you up 17
to councils, and shall scourge you in their syna-
gogues. And ye shall be led before governors and 18
kings for my sake, for a witness unto them and unto
the gentiles. But when they deliver you up, have 19
no care how or what ye shall speak; for it shall
be given to you in that hour what to speak; for it 20
is not ye that speak, but the Spirit of your Father
who speaketh in you.

' Brother shall deliver up brother to death, and 21
a father his child; and " children shall rise up
against parents " and shall put them to death. And 22
ye shall be hated by all because of my name. But
he that hath persevered to the end, he shall be saved.

' When they persecute you in this city, flee ye to 23
that. Amen I say to you, ye shall not finish the cities
of Israel before the Son of Man come.

Gen. iii. 1 (LXX) of the wiliness of 'the ancient serpent, who is the Devil and Satan' (Apoc. xx. 2).

17—22. The chronological place for this passage is probably that indicated by the parallels in Mark and Luke, between verses 7 and 8 of chap. xxiv.

21. Mich. vii. 6.

23. Christ solemnly confirms (*ἀμὲν γάρ*) His prediction of persecution: preaching and suffering and fleeing shall be the portion of the apostle till 'the Son of Man come'. Here and in xvi. 28—which throws light on the present verse—the primary reference is to the destruction of Jerusalem and its Temple (A.D. 70), when the ascended Lord 'came' again in the form of a swift and fearful judgment upon the nation that had persecuted and rejected Him. The expression 'cities of Israel' supports this view. The interpretation is complete only when we recognize in this proximate 'coming' the type of the remote and final coming of Christ in glory at the end of the world (xxiv. 30), when the cities of 'the Israel of God' (Gal. vi. 16) shall have been evangelized, and the preaching and the persecuting alike shall be finished.

- 24 ' A disciple is not above his master, nor
 25 **Encouragement** a servant above his lord. Enough for
 the disciple that he fare as his master,
 and the servant as doth his lord. If they have called
 the master of the house Beelzebub, how much more
 26 those of his household! Wherefore fear them not.
 For there is naught covered that shall not be laid
 bare, naught hidden that shall not become known.
 27 What I tell you in the darkness, speak ye in the
 light; and what is whispered in your ear, preach ye
 28 upon the housetops. Have no fear of them that kill
 the body, but cannot kill the soul; but fear ye rather
 him that can destroy both soul and body in hell.
 29 Are not two sparrows sold for a penny? And not
 one of them falleth to the ground without your
 30 Father. But as for you, the very hairs of your head
 31 are all numbered. Wherefore fear ye not; ye are
 32 of greater worth than many sparrows. Everyone,
 therefore, that shall confess me before men, him I
 also shall confess before my Father who is in the
 33 heavens; but he that shall deny me before men,

X. 24—33. *Encouragement:* cf. Mark iv. 22: Luke vi. 40: viii. 17: xii. 2—9: John xiii. 16: xv. 20. For the interpretation cf. x. 5—15, note.

25. 'Beelzebub': cf. xii. 24, 27: Mark iii. 22: with notes.

27. Doubtless Christ had already explained (*e.g.*) parables privately to the apostles (xiii. 10—23, 34—43), but only because their better dispositions made possible a clearer exposition, not because he had a *different* doctrine to teach them (cf. John xviii. 20—21).

28. 'destroy' by a living death, ruin, *etc.*; similarly used in a wide sense in x. 39: xvi. 25—26 (where it is translated 'lose'), *etc.*

32. 'My Father' is here in marked contrast to 'your Father' of verse 29: cf. vii. 21—23, note: Apoc. iii. 5. The implication is obvious. Indeed, from this point to the close of the discourse the light of Christ's divine personality keeps breaking through the veil of His humanity, as if in the fervour of His address He omitted to conceal His own identity. Truly 'never did man speak as this man' (John vii. 46).

him I also shall deny before my Father who is in the heavens.

'Not peace
but a
sword'

'Think not that I have come to cast
peace upon the earth; I have come not
to cast peace, but a sword. For I have
come to set man at variance "with his father, and a
daughter with her mother, and a daughter-in-law
with her mother-in-law"; and "a man's enemies shall
be of his own household". He that loveth father or
mother more than me is not worthy of me; and he
that loveth son or daughter more than me is not
worthy of me; and whoso taketh not his cross and
followeth after me is not worthy of me. He that
hath found his life shall lose it; and he that hath
lost his life for my sake shall find it.

The reward
of welcome:
departure

'He that receiveth you, receiveth me;
and he that receiveth me, receiveth him
who sent me. He that receiveth a pro-
phet because he is a prophet, shall receive the reward
of a prophet; and he that receiveth a just man be-
cause he is a just man, shall receive the reward of a
just man. And whosoever shall give one of these

34—39. '*Not peace, but a sword*': Luke xii. 51—53: xiv. 26—27: xvii. 33: *cf.* Matt. xvi. 24—25: Mark viii. 34—35: Luke ix. 23—24. Christ's commands and counsels presuppose tremendous, indeed, divine claims; those who reject these latter will fiercely resent the former. For the interpretation *cf.* x. 5—15, note.

35—36. *Cf.* Mich. vii. 6.

39. 'lose . . . lost': *cf.* x. 28, with note.

X. 40—XI. 1. *The reward of welcome: departure*: Luke ix. 6: x. 16: Mark vi. 12—13: ix. 41: *cf.* John xiii. 20.

41. 'because he is a prophet . . . a just man', *lit.*, 'in the name of a prophet . . . a just man': for the Jewish idiom, *cf.* Strack and Billerbeck, *ad. loc.* 'the reward of a prophet', implied also in v. 12: a reward primarily in the next life, yet *cf.* (e.g.) I [III] Kings xvii. 8—16.

little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward'.

XI.

1

And it came to pass that when Jesus brought to a close his directions to his twelve disciples, he departed thence to teach and to preach in their cities.

IV. Opposition. (cc. XI. 2—XII.)

2

The Baptist's
deputation

3

Now when John had heard in his prison of the works of Christ, he sent by his disciples and said to him, 'Art thou he who is to come, or shall we look for another?'

4

5

And Jesus answered and said to them, 'Go and report to John what ye hear and see: "the blind

XI. 2—19. *The Baptist's deputation:* Luke vii. 18—35: *cf.* Luke xvi. 16. It entered into the scope of the first gospel to account for the defection of the Jews, and particularly of the leaders of the people, from one so evidently their Messiah. St. Matthew in the present section (xi. 2—xii), again somewhat indifferent to chronology, portrays Christ, the 'chosen Servant' of God, as the Opponent—opposed and opposing—'till He bring forth justice unto victory' (xii. 18—21). The evangelist first shows the blindness and indisposition of the masses, and then unfolds the prejudice and perversity of the Pharisees. The Baptist's deputation leads up to xi. 12, which is the key-verse of the whole section.

2. On the Baptist's imprisonment, *cf.* iv. 12: xiv. 3. The sending of the deputation preceded the mission of the twelve (x. 5), and followed on the miracle of Nain (*cf.* Luke vii. 11—19). 'by', *διὰ*, a Hebraism and a better attested reading than the Vulgate *duo*, 'two'.

3. 'he who is to come' or 'the Coming One' (*ὁ ἐρχόμενος*) was a Messianic appellation, traceable to such passages as Gen. xlix. 10: Ps. cxviii (cxvii). 26: Dan. vii. 13: *cf.* John vi. 14: xi. 27. In the light of iii. 11—17, John i. 29—34, and Christ's own eulogy here, it is certain that John's question was not prompted by ignorance or by lapse into doubt on his part. 'He asks, not as being himself ignorant . . . but he sends his disciples to Christ that by this opportunity of seeing His signs and wonders they may believe in Him and learn by their master's enquiry' (St. Jerome).

5. *Cf.* Isai. xxxv. 5—6: lxi. 1: there is an implicit appeal to the fulfilment of messianic prophecy. 'the dead rise', as the son of the widow of Nain had just risen.

see " and the lame walk, lepers are cleansed and the deaf hear, and the dead rise and " the poor are evangelized "; and blessed is he that shall not be scandalized in me ' . 6

And whilst these went their way, Jesus began to say to the multitudes concerning John: 7

' What went ye out into the wilderness to see? A reed swayed by the wind? Nay, what went ye out to see? A man clothed in soft garments? Behold, they that wear soft garments are in the abodes of kings. Nay, why went ye out? To see a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: 8 9 10

Behold I send my messenger before thy face,
who shall prepare thy way before thee.

' Amen I say to you, there hath not arisen among those born of women a greater than John the Baptist. Yet the least in the kingdom of the heavens is greater than he. But from the days of John the Baptist until now the kingdom of the heavens is being assailed, and assailants are for seizing upon it. For all the prophets and the Law prophesied until John; 11 12 13

10. Cf. Mal. iii. 1, quoted also in Luke vii. 27: Mark i. 2.

11—15. In nobility of office, the Precursor who points to the King present ranks higher than the prophet who merely predicts His future coming. But the status of the humblest member of the messianic kingdom itself excels that of the herald without, as sonship excels servitude (cf. Gal. iv. 4—7). Yet this kingdom, this bride of the Christ (Eph. v. 25—32), has met only with violence and rape ever since John heralded its advent (iii. 2); for John indeed it was who concluded the Old Dispensation and inaugurated the New, and he—'if you will take the saying aright'—is 'in spirit and power' (Luke i. 17) the Elias of Christ's first coming (cf. xvii. 10—13), even as Elias in person (Mal. iv. 5) shall inaugurate His second coming. Cf. Knabenbauer (citing Calmet) *ad. loc.*: Zorell, *Lexicon Græcum*, *sub voce* *ἡδύω*. This interpretation of xi. 12 seems to suit the context better than to take the assault upon the kingdom of heaven in the good sense; both Christ and the Baptist, it must be remembered, are failing by reason of bitter opposition.

- 14 and he, if ye will receive it, is the Elias who is
 15 to come. He that hath ears, let him hear.
 16 ' But to what shall I liken this generation? It is
 like unto children sitting in the market-places, who
 cry out to their playmates and say,
 17 We have piped to you and ye have not danced,
 we have lamented and ye have not mourned.
 18 ' For John came neither eating nor drinking, and
 19 they say, " He hath a devil "; the Son of Man came
 eating and drinking, and they say, " Behold a man
 given to gluttony and to wine, a friend of publicans
 and sinners!" And wisdom is justified by her
 works '.

- 20 Then he began to upbraid the cities
 wherein had been wrought most of his
 miracles, because they had not repented:
 21 ' Woe to thee, Chorazin! Woe to thee, Bethsaida!
 For if in Tyre and Sidon had been wrought the
 miracles which have been wrought in you, long ago
 they would have repented in sackcloth and ashes.
 22 Nay, I tell you, it shall be more tolerable for Tyre

15. Cf. xiii. 9, note.

19. 'by her works': 'by her children', also a well attested reading, is probably an assimilation to Luke vii. 35. In both gospels this concluding saying appears to be quite general (gnomic aorist). As the tree is known by its fruits (vii. 20), so Wisdom (here personified) is known by her works. Divine wisdom, as manifested in the predetermined conduct of Christ and of John, has found therein ample justification; the bad faith of the criticisms passed upon Christ and the Baptist has been proved by the very fact of their being mutually destructive; otherwise what they blamed in the one they would rejoice to find absent in the other.

20—30. *Woes and Blessings*: Luke x. 12—15; 21—22: cf. Matt. x. 15.

21. 'Chorazin' and 'Bethsaida', so signally blessed and cursed, stood by the Lake of Galilee; Tyre and Sidon were gentile cities on the seaboard of Phoenicia. Christ knows, not merely past, present and future, but how men would have acted under other circumstances.

and Sidon in the day of judgment than for you.
 And thou, Capharnaum, " shalt thou be exalted unto 23
 heaven? Down unto hell shalt thou go!" For if in
 Sodom had been wrought the miracles which have
 been wrought in thee, it would have remained to
 this day. Nay, I tell you, it shall be more tolerable 24
 for the land of Sodom in the day of judgment than
 for thee '.

At that time Jesus answered and said: 25

' I thank thee, Father, Lord of heaven and earth,
 because thou hast hidden these things from the wise
 and prudent, and hast revealed them unto babes:
 yea, Father, because so it hath been well-pleasing in 26
 thine eyes. All things have been delivered to me 27
 by my Father; and no one knoweth the Son except
 the Father, nor doth any one know the Father except
 the Son, and he to whom the Son may choose to
 reveal him. Come unto me, all ye that labour and 28
 are burdened, and I will give you rest. Take my 29

23. Cf. Isai. xiv. 13—15. The language is metaphorical.
 'Heaven' and 'hell' (ᾗδης, 'Hades'; not Gehenna, the hell-fire
 of v. 22) here stand for height of glory and depth of ignominy and
 desolation. The very sites of the three cities are now difficult to
 identify. Note how Christ utters His judgments as divine judg-
 ments.

25—26. 'At that time': from Luke x. 17, 21 we should infer the
 occasion to be the return of the seventy disciples. The second
 phrase, 'because so . . . eyes', depends, like the first, on 'I thank
 thee'. Pride of intellect, represented by scribes and pharisees, held
 no passport to the kingdom of heaven.

27. 'no one knoweth', ἐπιγινώσκει, 'knoweth thoroughly', the
 same verb being used in this same verse of the Son knowing the
 Father. Thus the mutual knowledge of Father and Son is essential,
 adequate, equal; although the Son can impart knowledge of the
 Father to others. The relation here asserted between Christ and the
 Father really implies Christ's Divinity. It is indeed upon this
 foundation that the tremendous invitation of the following verses
 rests. Cf. *Intro.*, p. xxix.

29. Jerem. vi. 16 (in the Hebrew).

yoke upon you and learn of me, for I am meek and humble of heart, and "ye shall find rest for your souls"; for my yoke is sweet, and my burden light'.

XII.

1

Sabbath
questions

At that time Jesus went through the cornfields on the sabbath; and his disciples were hungry, and began to pluck the ears and to eat. And the Pharisees upon seeing this said to him, 'Behold, thy disciples are doing what it is not lawful to do on the sabbath'.

3 But he said to them:

'Have ye not read what David did, when he and those with him were hungry—how he entered the house of God, and how they ate the shew-bread, which it was not lawful for him to do, nor for those with him, but only for the priests? Or have ye not read in the Law, that on the sabbath the priests in the temple profane the sabbath, and are guiltless? But I tell you, there is something greater than the temple here! Had ye known what this meaneth, "Mercy I desire, and not sacrifice", ye would not have condemned the guiltless; for the Son of Man is Lord of the sabbath'.

XII. 1—14. *Sabbath questions:* Mark ii. 23—iii. 6: Luke vi. 1—11: *c/f.* Luke xiv. 5. Chronologically these questions probably follow upon ix. 17.

1. *C/f.* Mark ii. 23, note.

4. 'the house of God', *i.e.*, the tabernacle of the ark of the covenant, then in Nob, a town of Benjamin. 'He entered . . . they ate': the young men were not actually with him: *c/f.* 1 Sam. (1 Kings) xxi. 1—6.

5. 'in the Law': *e.g.*, Lev. xxiv. 8—9: Num. xxviii. 9—10. It was an admitted principle that the service of the Temple took precedence of sabbath obligations. It is characteristic of St. Matthew to be alone in preserving such a saying, and that without explanation: *c/f.* Introd., p. xxv.

7. *Osce* vi. 6, already quoted in Matt. ix. 13.

8. Christ is greater than the Temple, and it is what He desires

And departing thence he entered their synagogue. 9, 10
 And behold, there was a man with a withered hand ;
 and they asked him, saying, ' Is it lawful to heal on
 the sabbath? '—in order that they might accuse him.

But he said to them, ' What man of you, if he 11
 shall have but one sheep, and this fall into a pit on
 the sabbath, will not lay hold thereof and lift it
 out? Well, how much greater the worth of a man 12
 than of a sheep! So it is lawful to do good on the
 sabbath '.

Then he saith to the man, ' Stretch forth thy 13
 hand '.

And he stretched it forth, and it became sound
 again as the other. And the Pharisees went out and 14
 took counsel together against him, in order that they
 might destroy him.

And Jesus, knowing it, withdrew thence. 15
 Cures and And many followed him, and he healed
 crowds them all, and he charged them not to 16
 make him known; that thereby might be fulfilled 17
 what was spoken through Isaiah the prophet, saying :
 Behold my servant, whom I have chosen, 18
 my beloved, in whom my soul is well pleased ;

that should prevail; taken in the light of the preceding verses, this
 claim to be ' Lord of the sabbath ', like so much else in the gospel,
 cannot adequately be explained by anything short of Christ's Divinity.

10. According to the later rabbinical teaching (which usually is
 all we know for certain) healing would only be allowed on the
 sabbath where there was danger to life; even in other cases, how-
 ever, the general prohibition was complicated by much casuistry.
 And it must be remembered that Christ's own miraculous healing
 entailed no labour at all (*cf.* Strack and Billerbeck, *ad loc.*).

15—21. *Cures and crowds*: *cf.* Matt. iv. 23—25: Mark iii. 7—12 :
 Luke vi. 17—19.

18—21. A free rendering of Isai. xlii. 1—4 (*cf.* also Isai. xli.
 8—9), which refers literally and directly to the Messiah and the call of
 the gentiles: *cf.* Introd., pp. xxviii, xxx: Condamin, *Le Livre d'Isaïe*,

- I will put my spirit upon him,
and he shall proclaim justice to the gentiles.
- 19 He shall not contend nor cry aloud,
neither shall anyone hear his voice in the
streets.
- 20 Bruisèd reed he shall not break,
and smoking flax he shall not quench,
Till he bring forth justice unto victory;
21 and in his name shall the gentiles hope.
- 22 Then was brought unto him a blind and
Blasphemy
against the
Spirit
dumb demoniac; and he healed him, so
23 that the dumb man spoke and saw. And
all the multitudes were amazed and said, • 'Is not
this the son of David?'
- 24 But the Pharisees heard and said, 'This man
casteth out devils only by Beelzebub, the prince of
devils'.
- 25 And knowing their thoughts, he said to them:
'Every kingdom divided against itself is laid
waste, and every city or house divided against itself
26 shall not stand. And if Satan casteth out Satan, he
is divided against himself; how then shall his king-
27 dom stand? And if I by Beelzebub cast out

pp. 325 ff. 'justice' (twice) means the law and revelation of God as the standard of right and justice. The injured reed and the flickering lamp-wick are figures of infirm and failing souls.

22—37. *Blasphemy against the Spirit*: Mark iii. 22—30: Luke xi. 14—23: xii. 10: cf. Matt. ix. 32—34: vii. 16—20: Luke vi. 43—45.

23. 'son of David': cf. i. 1, 2—17, with notes.

24—27. 'Beelzebub': cf. Mark iii. 22, note. The Greek text reads 'Beezebul' (or 'Beelzebub'), perhaps a disparaging perversion, after the Jewish manner, of 'Beelzebub' ('dung-god': cf. Strack and Billerbeck, *ad loc.*: *Jewish Encyclopaedia* s.v. *Worship, Idol*—).

27. For instances of Jewish exorcisms cf. Mark ix. 38: Acts xix. 13: Josephus, *Antiq.* viii. 2. 5. Christ's question involves the Pharisees in a dilemma. 'If, He says, the casting out of devils by your children is attributed to God and not to devils, why should the

devils, by whom do your children cast them out? They, therefore, shall be your judges. But if by the spirit of God I cast out devils, then is the kingdom of God come upon you. Or how can anyone enter the strong man's house and seize his goods, unless he first bind the strong man? Then indeed shall he plunder his house. He that is not with me is against me, and he that gathereth not with me scattereth.

' Wherefore I say to you, every sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, either in this world or in the world to come.

' Either make the tree good, and the fruit thereof good, or make the tree bad and the fruit thereof bad; for by the fruit is the tree known. Brood of vipers, how can ye who are evil speak things that are good? For from the fulness of the heart the mouth speaketh. The good man from his good store bringeth forth good things; and the evil man from

same deed when done by Me not have the same cause? They, therefore, shall be your judges—not as exercising authority but by providing a comparison' (St. Jerome, *ad loc.*).

30. No one can remain neutral in the war between Christ and Satan.

31. 'the blasphemy of the Spirit' here mentioned (so the Greek, literally) was the malicious attribution to Satan of works manifestly divine. Such a sin 'shall not be forgiven': not for want of grace from heaven or of power upon earth, but of repentance on the part of the sinner: *cf.* Mark iii. 29, note.

33. The sense is explained by the following verses; they have made the tree bad (their own souls), and thereby the fruit also (*e.g.*, their blasphemy against the Spirit).

34. 'Brood of vipers', also in iii. 7: xxiii. 33: Luke iii. 7.

- 36 his evil store bringeth forth evil things. But I say
to you, that every idle word that men shall speak,
they shall render an account thereof in the day of
37 judgment. For by thy words shalt thou be justi-
fied, and by thy words condemned'.

- 38 Then some of the scribes and Pharisees
The Sequel :
Christ's Mother
and Brethren
 answered him, saying, 'Master, we
would see a sign from thee'.

- 39 But he answered and said to them:
'A wicked and adulterous generation seeketh for
a sign, and a sign shall not be given it, except the
40 sign of Jonah the prophet. For as "Jonah was in
the belly of the whale three days and three nights",
even so shall the Son of Man be in the heart of the
41 earth three days and three nights. The men of
Nineveh shall rise up at the judgment with this
generation and shall condemn it: for they repented
at the preaching of Jonah, and behold, there is more

36. 'idle (*ἀργός*) word': *lit.*, one that does no work, 'that which is spoken without profit either to speaker or hearer' (St. Jerome). 'Thus in speaking to any good effect, or good purpose, of profiting one's own soul, or another's soul, or body, or temporal goods, it is never an idle word' (Fr. Rickaby, quoting St. Ignatius' *Spiritual Exercises*).

37. Not that words are the only matter for judgment, but that they are a sure test.

38—50. *The Sequel: Christ's Mother and Brethren*: Mark iii. 31—35: Luke xi. 16, 24—26, 29—32: viii. 19—21: *cf.* Matt. xvi. 1—4: Mark viii. 11—12.

39. 'adulterous': 'because she had put away her spouse (God), and—as said Ezechiel (xvi)—had cleaved to many lovers' (St. Jerome, *ad. loc.*).

40. Jonah ii. 1: *cf.* xvi. 4a, note. 'three days and three nights', *i.e.*, in Jewish parlance, 'till the third day': *cf.* I Sam. [Kings] xxx. 12—13: Tob. iii. 10—12 (Vulg.): Esth. iv. 16—v. 1. 'in the heart of the earth' (*cf.* Jonah ii. 3—4) can hardly refer merely to the sepulchre on the surface, but seems best understood further of the descent of Christ's soul into limbo (*cf.* Knabenbauer *ad. loc.*).

41. *Cf.* Jonah iii.

than Jonah here! The queen of the South shall
 rise at the judgment with this generation and
 shall condemn it; for she came from the ends of
 the earth to hear the wisdom of Solomon, and be-
 hold, there is more than Solomon here!

' When an unclean spirit is gone forth from a man,
 he roameth through waterless places, seeking where
 to rest, and he findeth not. Then he saith, " I will
 return to my house, whence I came forth ". And
 coming, he findeth it vacant, and swept and gar-
 nished. Then he goeth and taketh with him seven
 other spirits more wicked than himself, and entering
 they dwell there; and the last state of that man is
 made worse than the first. Thus also shall it be with
 this wicked generation '.

Whilst he was yet speaking to the multitudes, be-
 hold, his mother and his brethren stood without,
 seeking to speak to him. And someone said to
 him, ' Behold, thy mother and thy brethren are
 standing without, seeking to speak to thee '.

But he answered and said to him that told him,

42. *Cf.* I [III] Kings x.

43—45. In this parable 'the man' represents the Jews of the
 time of Christ—'this wicked generation'; the casting out of 'the
 unclean spirit' was the work of the Baptist and of Christ. Israel's
 perversity can end only in the 'return' of the spirit and a second
 possession worse than the first, a still greater estrangement from
 God. *Cf.* Fonck, *The Parables*, p. 298.

43. 'roameth through waterless places': *cf.* Tob. viii. 3; Isai.
 xxxiv. 14; Baruch iv. 35: *etc.*

44. Satan is slow to acknowledge defeat. 'vacant', unoccupied;
 the divine Master is not there. 'swept and garnished': garnished
 with the disposition to sin once more and in every way prepared for
 his reception.

46. 'His brethren', named in xiii. 55: *cf.* Vol. IV, Appendix I.

47. The Vatican and Sinaitic and some other important manu-
 scripts omit this verse; in this Père Lagrange follows them, probably
 correctly.

48—50. *Cf.* Mark iii. 33—35, note. The incident forms an

‘ Who is my mother, and who are my brethren?’

- 49 And stretching forth his hand towards his disciples he said, ‘ Behold my mother and my brethren !
50 For whosoever doth the will of my Father who is in the heavens, he is my brother and sister and mother ’.

V. Parables. (Chap. XIII.)

XIII.

- | | | |
|----------------|---|--|
| <p>1
2</p> | <p>The Parable
of
the Sower</p> | <p>On that day Jesus went out of the house and sat by the Sea. And great multitudes gathered together unto him, so that he entered a boat and sat on board; and the whole multitude stood on the beach. And he spoke many things to them in parables, saying:
4 ‘ Behold, the sower went forth to sow. And as he sowed, some seeds fell by the wayside, and the birds of the air came and ate them up. And others fell upon rocky ground, where they had not much soil, and straightway they shot up, because they had no depth of soil; but when the sun rose they were scorched, and because they had no root they withered. And others fell upon thorns, and the thorns grew up and choked them. And others fell upon good soil, and yielded fruit, some a hundred-</p> |
|----------------|---|--|

admirable conclusion to the whole section. The way to Christ is the way of submission, not of opposition.

XIII. 1—9. *The Parable of the Sower:* Mark iv. 1—9; Luke viii. 4—8. In this chapter St. Matthew portrays Christ as the great Prophet or Exponent of ‘the mysteries of the kingdom of the heavens’, and in His parabolic form of teaching the evangelist again sees the fulfilment of prophecy (xiii. 13—15. 34—35).

1. ‘On that day’: a note of time that is probably exact and need not be taken in the vague.

5. ‘rocky ground’, where the soil lay thin upon the rock stratum and the seed could not sink deep.

fold, some sixty, some thirty. He that hath ears, let
him hear '.

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245

246

247

248

249

250

251

252

253

254

255

256

257

258

259

260

261

262

263

264

265

266

267

268

269

270

271

272

273

274

275

276

277

278

279

280

281

282

283

284

285

286

287

288

289

290

291

292

293

294

295

296

297

298

299

300

301

302

303

304

305

306

307

308

309

310

311

312

313

314

315

316

317

318

319

320

321

322

323

324

325

326

327

328

329

330

331

332

333

334

335

336

337

338

339

340

341

342

343

344

345

346

347

348

349

350

351

352

353

354

355

356

357

358

359

360

361

362

363

364

365

366

367

368

369

370

371

372

373

374

375

376

377

378

379

380

381

382

383

384

385

386

387

388

389

390

391

392

393

394

395

396

397

398

399

400

401

402

403

404

405

406

407

408

409

410

411

412

413

414

415

416

417

418

419

420

421

422

423

424

425

426

427

428

429

430

431

432

433

434

435

436

437

438

439

440

441

442

443

444

445

446

447

448

449

450

451

452

453

454

455

456

457

458

459

460

461

462

463

464

465

466

467

468

469

470

471

472

473

474

475

476

477

478

479

480

481

482

483

484

485

486

487

488

489

490

491

492

493

494

495

496

497

498

499

500

501

502

503

504

505

506

507

508

509

510

511

512

513

514

515

516

517

518

519

520

521

522

523

524

525

526

527

528

529

530

531

532

533

534

535

536

537

538

539

540

541

542

543

544

545

546

547

548

549

550

551

552

553

554

555

556

557

558

559

560

561

562

563

564

565

566

567

568

569

570

571

572

573

574

575

576

577

578

579

580

581

582

583

584

585

586

587

588

589

590

591

592

593

594

595

596

597

598

599

600

601

602

603

604

605

606

607

608

609

610

611

612

613

614

615

616

617

618

619

620

621

622

623

624

625

626

627

628

629

630

631

632

633

634

635

636

637

638

639

640

641

642

643

644

645

646

647

648

649

650

651

652

653

654

655

656

657

658

659

660

661

662

663

664

665

666

667

668

669

670

671

672

673

674

675

676

677

678

679

680

681

682

683

684

685

686

687

688

689

690

691

692

693

694

695

696

697

698

699

700

701

702

703

704

705

706

707

708

709

710

711

712

713

714

715

716

717

718

719

720

721

722

723

724

725

726

727

728

729

730

731

732

733

734

735

736

737

738

739

740

741

742

743

744

745

746

747

748

749

750

751

752

753

754

755

756

757

758

759

760

761

762

763

764

765

766

767

768

769

770

771

772

773

774

775

776

777

778

779

780

781

782

783

784

785

786

787

788

789

790

791

792

793

794

795

796

797

798

799

800

801

802

803

804

805

806

807

808

809

810

811

812

813

814

815

816

817

818

819

820

821

822

823

824

825

826

827

828

Lest perchance they should see with their eyes,
and hear with their ears,
And understand with their heart and turn again,
and I heal them.

16 ' But blessed are your eyes, because they see, and
17 your ears, because they hear. Amen I say to you,
many prophets and just men longed to see what ye
see and they saw it not, and to hear what ye hear and
they heard it not.

18 ' Do ye, therefore, hear the parable of the sower.
19 When anyone heareth the word of the kingdom
and understandeth not, there cometh the evil one
20 and catcheth up what was sown in his heart. This
is he that was sown by the wayside. And he that was
sown upon the rocky ground is he that heareth the
21 word and straightway receiveth it with joy; he hath
no root in him, but is inconstant, and when affliction
or persecution cometh because of the word,
22 straightway he is scandalized. And he that was
sown among thorns is he that heareth the word,
and the cares of the world and the glamour of
23 riches choke the word, and it is unfruitful. And he
that was sown upon good soil is he that heareth the
word and understandeth; yea, he beareth fruit, and
yieldeth, one a hundredfold, another sixty, another
thirty '.

20. ' he that was sown ': the various kinds of soil represent the various kinds of hearers. But since the fate of the seed really represents the spiritual fate of the hearers, the seed and the hearers are also in part identified.

22. 'glamour': the Greek *ἀπαράτη*, in popular Hellenistic Greek at least, connotes pleasure and attraction as well as deceit: cf. Fr. Zorell, S.J., in *Biblica*, Vol. I, p. 265: Moulton and Milligan, *Vocab. of Greek Test.* (*sub voce*).

The Parable
of
the darnel

Another parable he set before them, 24
saying: 'The kingdom of the heavens
is like to a man that sowed good seed
in his field. But while men slept, his enemy came 25
and sowed darnel also amid the wheat, and went his
way. And when the blade shot up and brought forth 26
fruit, then appeared likewise the darnel. And the 27
owner's servants came to him and said, "Master,
didst thou not sow good seed in thy field? Whence
then the darnel?" And he said to them, "An enemy 28
hath done this". They say to him, "Wilt thou then
that we go and gather it up?" But he saith, "Not 29
so, lest perchance in gathering the darnel ye root
up the wheat along with it. Let both grow together 30
until the harvest. And at harvest-time I will say to
the reapers, Gather ye first the darnel, and bind it
in bundles to burn; but the wheat gather ye into my
barn "'.

The
mustard-seed:
the leaven

Another parable he set before them, 31
saying: 'The kingdom of the heavens
is like to a mustard-seed, which a man

24—30. *The parable of the darnel*: Matthew only.

24. 'is like'. Apparently the Greek signifies literally, 'has been made like'. Similarly in xviii. 23: xxii. 2: *etc.* Cf. vi. 8, with note.

25—26. 'Such deeds of enmity were, and still are, common in the East' (Edersheim, *Life and Times*, Vol. I, p. 591: Trench, *Notes on the Parables*, p. 88). 'darnel', not tares or common vetch, but the bearded darnel, a poisonous herb which in the blade stage closely resembles the wheat.

30. 'Let both grow together'. Though the parable illustrates the continuance of evil in the kingdom of Christ, no less than its origin and end, one must not go beyond the lesson intended and infer that evil must be suffered to grow unchecked: cf. I Cor. v: II Cor. xiii. The point emphasized is that till the end of time good and evil shall in fact be ever intermingled in the Church, and that all proposals for the eradication of evil must be made with an eye to the preservation and growth of the good.

31—32. *The parable of the mustard-seed*: Mark iv. 30—32: Luke xiii. 18—19.

31—32. The parable illustrates the great increase of the Church from small beginnings.

32 took and sowed in his field. Of all the seeds it is the least; but when it is grown up it is greater than the vegetables and becometh a tree, so that "the birds of heaven" come and "dwell in the branches thereof" '.

33 Another parable he spoke to them:

'The kingdom of the heavens is like unto leaven, which a woman took and covered over in a bushel of flour till the whole was leavened'.

34 All these things did Jesus speak in parables to the multitudes, and without parable he spake naught to them: that so might be fulfilled what was spoken through the prophet, saying:

I will open my mouth in parables,

I will utter things hidden from the foundation of the world.

36 Further
Explanations
and Parables Then leaving the multitudes he went into the house. And his disciples came unto him and said, 'Explain to us the parable of the darnel in the field'.

And he answered and said:

37 'He who soweth the good seed is the Son of Man:
38 the field is the world: the good seed—these are the children of the kingdom: the darnel are the children
39 of the evil one: the enemy who sowed it is the devil: the harvest is the consummation of the world: the

32. Dan. iv. 12, 21 (9, 18): Ezech. xvii. 23.

33. *The parable of the leaven*: Luke xiii. 20—21.

33. Illustrating the hidden force and penetrating power of the Church.

34—35. *Upon the parables generally*: Mark iv. 33—34.

35. Ps. lxxviii (lxxvii). 2. The title of the Psalm attributes it to Asaph, a contemporary of David; but some of the Asaphite psalms are certainly post-exilic.

36—53. *Further Parables and Explanations*: Matthew only.

reapers are the angels. As the darnel, therefore, 40
 is gathered and burnt up with fire, even so shall it
 be at the consummation of the world. The Son of 41
 Man shall send forth his angels, and they shall
 gather up from his kingdom all "the scandals and
 the doers of iniquity", and shall cast them into the 42
 furnace of fire; there shall be the weeping and the
 gnashing of teeth. Then "shall the just shine forth 43
 as the sun" in the kingdom of their Father. He
 that hath ears, let him hear.

'The kingdom of the heavens is like unto a 44
 treasure hid in the field, which a man findeth and
 covereth; and in his joy he goeth and selleth all
 that he hath and buyeth that field.

'Again, the kingdom of the heavens is like unto 45
 a merchant in search of goodly pearls; and when he 46
 hath found one pearl of great price, he goeth and
 selleth all that he hath and buyeth it.

'Again, the kingdom of the heavens is like to a 47
 net cast into the sea, and gathering in fish of every 48
 kind; when it is filled they haul it up on the beach,
 and sitting down they collect the good fish into 49
 baskets; but the worthless they throw away. Even
 so shall it be at the consummation of the world.
 The angels shall go forth and shall separate the

41. Cf. Sophon. [Zeph.] i. 3 (Hebr.). The 'scandals' are here to be understood personally, as in xvi. 23.

42. Cf. viii. 12, note.

43. Cf. Wisd. iii. 7: Eccus. 1. 7: Dan. xii. 3: also, xiii. 9, note.

44—46. The two parables illustrate the same fundamental truth—that 'the gospel of the kingdom' far exceeds the value of all worldly goods: cf. x. 37—39: xvi. 24—26.

47—50. 'As wheat and cockle grow together, and good and bad fish are caught at one and the same time, so also in the kingdom of Christ here on earth, the just and the sinners will be found side by side'. The decisive separation is reserved to the day of judgment (Fonck, *The Parables*, p. 206).

50 wicked from the midst of the just, and shall cast
 them into the furnace of fire; there shall be the
 51 weeping and the gnashing of teeth. Have ye under-
 stood all these things?'

They say to him, 'Yea'.

52 He said to them, 'Therefore every scribe instructed in regard of the kingdom of the heavens is like to a householder who bringeth forth from his store new things and old'.

53 And it came to pass that when Jesus had brought these parables to a close, he departed thence.

54 And coming to his own country he
Jesus at
Nazareth taught them in their synagogue, so that
 they were astounded and said, 'Whence
 55 hath he this wisdom and these miracles? Is not this
 the carpenter's son? Is not his mother called Mary,
 and his brethren James and Joseph and Simon and
 56 Jude? And his sisters, are not they all with us?
 Whence then hath he all these things?'

57 And they took offence at him. And Jesus said to them, 'A prophet is not without honour save in his own country and in his own home'.

58 And he wrought not many miracles there, because of their want of faith.

50. Cf. viii. 12, note.

52. 'scribe', *i.e.*, religious teacher, as in xxiii. 34. The disciples are to teach after the manner of their Master.

54—58. *Jesus at Nazareth*: Mark vi. 1—6a: Luke iv. 16—30.

54. 'his own country': cf. ix. 1, note.

55. 'his brethren': cf. Vol. IV, Appendix I. 'Jude' or Judas: in reality the name is the same as that of the traitor, though distinguished from it by reverent usage.

57. 'took offence', *lit.*, 'were scandalized', failing to recognize the Messiah in 'the carpenter's son' whom they had known. There is profound psychology in the saying; local jealousy is a universal phenomenon.

VI. Multiplication of the Loaves. (Chap. XIV.)

XIV.

Death of
the Baptist

At that time Herod the tetrarch heard of the fame of Jesus, and he said to those about him, 'This is John the Baptist; he hath risen from the dead, and therefore do these powers work in him'.

For Herod had seized and bound John, and had put him in prison because of Herodias, his brother Philip's wife; for John said to him, 'It is not lawful for thee to have her'.

And though he wished to kill him, he feared the multitude, because they regarded John as a prophet. But when Herod's birthday came, the daughter of Herodias danced before the company and delighted Herod; whence he promised with an oath to give her whatsoever she should ask. And she at the prompting of her mother saith, 'Give me here upon a dish the head of John the Baptist'.

And the king was grieved, yet because of his oaths and his guests he commanded that it should be given her. And he sent and beheaded John in the prison. And the head was brought upon a dish

XIV. 1—12. *Death of the Baptist*: Mark vi. 14—29: Luke iii. 19—20: ix. 7—9.

1. 'Herod' Antipas, son of Herod the Great (*cf.* ii. 1, with note), was 'the tetrarch' of Galilee and Peraea, who later mocked Our Lord (Luke xxiii. 7—12).

3. The arrest occurred at the opening of Christ's ministry (iv. 12). 'Philip', son of Herod the Great by Mariamne II, was Antipas' half-brother. His wife 'Herodias' was the daughter of another half-brother, Aristobulus, son of Herod the Great by Mariamne I.

5. Herod's 'wish' to kill him was due to the pressure put upon him by Herodias, who however had not as yet quite succeeded in bending the weak conscience of her paramour to her will. *Cf.* Mark vi. 19—20.

6. 'the daughter of Herodias', Salome (Josephus, *Antiq.* xviii. 5. 4).

1

2

3

4

5

6

7

8

9

10

11

and was given to the maiden, and she brought it to
 12 her mother. And his disciples came and took away
 the body and buried him, and came and told Jesus.

13 **First** And when Jesus heard he withdrew
 Multiplication thence in a boat unto a desert place
 of the Loaves apart. And the crowds hearing of it
 14 followed him on foot from the towns. And on landing
 he saw a great crowd, and he was moved with com-
 15 passion towards them and healed their sick. And
 when evening had fallen his disciples came unto him
 and said, ' This is a desert place, and the hour hath
 already passed; dismiss the crowds, that they may
 depart into the villages and buy themselves food '.
 16 But Jesus said to them, ' They have no need to
 depart. Do ye give them to eat '.
 17 They say to him, ' We have naught here but five
 loaves and two fishes '.
 18 He said, ' Bring them hither to me '.
 19 And after bidding the crowds recline upon the
 grass, he took the five loaves and the two fishes, and

12. The Baptist's death and the miracles that follow (xiv. 13—21) mark the close of Christ's first year of ministry, about the time of the second Passover: *cf.* the harmony appended to St. Mark's Gospel. From this point to the close of the gospel, St. Matthew's narrative is in the main chronological.

13—21. *First Multiplication of the Loaves*: Mark vi. 30—44: Luke ix. 10—17: John vi. 1—14. This is the one miracle of Christ recorded by all four evangelists.

13. ' Jesus withdrew ' from the tetrarchy of Antipas ' to a desert place ' near Bethsaida Julias (Luke ix. 10), in Gaulonitis, the territory of the tetrarch Herod Philip (Luke iii. 1), who was the son of Herod the Great by Cleopatra, and the builder of Caesarea Philippi (xvi. 13), likewise in his territory.

15. ' the hour hath already passed ', probably meaning the usual supper-hour; it was late (Mark vi. 35) and darkness was probably coming on.

16. Christ was trying their faith (John vi. 6).

19. ' he blessed ': *cf.* Mark vi. 41, note.

looking up to heaven he blessed and brake the loaves, and gave them to the disciples, and the disciples to the crowds. And all ate and had their fill, and they took up the fragments that were over, twelve full baskets. And they that had eaten were about five thousand men, besides the women and children.

And straightway he compelled the disciples to embark in the boat and to go on before him to the other side, while he dismissed the crowds. And after dismissing the crowds he went up into the mountain apart to pray. And when evening had fallen he was there alone, and the boat was now in the midst of the Sea, buffeted by the waves, for the wind was contrary. And in the fourth watch of the night he came towards them, walking upon the Sea. And the disciples, seeing him walking upon the Sea, were filled with alarm, saying, 'It is a ghost!' And they cried out in fear. But straightway Jesus spoke to them, saying, 'Be of good heart; it is I, fear not'.

And Peter answered and said to him, 'Lord, if it

20. 'baskets': *cf.* xvi. 9—10, note.

22—36. *The Return to Gennesaret*: Mark vi. 45—56: John vi. 15—21. For the course followed *cf.* Mark vi. 32, note.

23. 'when evening had fallen', the same phrase as in xiv. 15.

24. 'was in the midst of the Sea': this appears to be the better reading, although an alternative, 'was many furlongs away from the land', finds some strong documentary support, being the text of the Vatican MS. itself.

25. 'in the fourth watch', *i.e.*, about 3 a.m.—6 a.m. The Jews probably followed the Roman time-system and divided the day and the night each into four equal watches, beginning at sunrise and at sunset respectively.

28—31. Matthew alone narrates this incident. The prominence given to St. Peter in the first gospel (xvi. 18—19: xvii. 24—27) is in striking contrast to St. Mark's reserve: *cf.* *Introd.*, pp. xxv—xxvi: Mark, *Introd.*, pp. xi—xii.

be thou, bid me come to thee upon the waters'.

29 And he said, 'Come'.

And Peter went down from the boat and walked
30 upon the waters and came unto Jesus. But when he
saw the wind, he was struck with fear; and beginn-
ing to sink, he cried out, saying, 'Lord, save me!'

31 And straightway Jesus stretched forth his hand
and took hold of him, and he saith to him, 'O thou
of little faith, why didst thou doubt?'

32 And when they had come up into the boat, the
33 wind fell. And they that were in the boat wor-
shipped him, saying 'Truly thou art Son of God'.

34 And having crossed over, they came to land at
35 Gennesaret. And the men of that place recognized
him, and sent word throughout that neighbourhood,
36 and they brought unto him all the infirm, and be-
sought him to let them touch but the tassel of his
cloak; and all that touched it were healed.

33. Deeply impressed by the magnitude of the miracles, 'they acknowledge that He is truly Son of God, and Arius proclaims Him a creature!' (St. Jerome, *ad. loc.*). The decision of the Biblical Commission (June 19, 1911) assumes that in xiv. 33 we have a profession of faith in the Divinity of Christ. 'Seest thou not how He leads men gradually to higher things?' (St. Chrysostom). His messianic dignity they had recognized from the outset (John i. 40—49), and now, after all that Christ had said (*e.g.*, xi. 27: John v) and done, they appear to have realized, however inadequately, the true nature of His Sonship, and to have found the answer to the question of viii. 27. Cf. Fr. Fonck, S.J., *I Miracoli del Signore*, Vol. I, pp. 404 sqq.

36. 'the tassel of his cloak': cf. ix. 20, with note.

C

Second Year of Ministry. (cc. XV—XXV.)

I. Galilee and the North. (cc. XV—XVIII.)

Then come Pharisees and scribes from XV.
1
2
 'What defileth' Jerusalem unto Jesus, saying, 'How is it thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread'.

But he answered and said to them: 3

'How is it ye too transgress the commandment of God for the sake of your tradition? For God said, 4
 "Honour thy father and thy mother"; and, "He that revileth father or mother, let him die the death". But ye say, "Whosoever shall say to his 5
 father or mother, Whatsoever of mine might profit thee is given to God—he shall not honour his father 6
 or mother". So ye have made void the word of God for the sake of your tradition. Ye hypocrites, well 7
 did Isaiah prophesy of you, saying,

XV. 1—20. 'What defileth': Mark vii. 1—23: cf. Luke vi. 39.

2. 'the tradition of the ancients', *i.e.*, the great array of oral precepts and traditions with which the scribes of old fenced in the written Law, and which later took written shape in the Talmuds. These 'precepts of men' (xv. 9) the Pharisees sometimes ranged against the divine word, notwithstanding Deut. iv. 2. Cf. Josephus, *Antq.* xiii. 10. 6. 'eat bread', *i.e.*, take a meal. 'wash . . . bread': a rule of somewhat uncertain origin, based by some on Levit. xv. 11: xx. 7.

4. Exod. xx. 12: xxi. 17: Deut. v. 16.

5—6. The construction of the original is harsh, but Christ is probably not only repeating the formula of the Pharisees, but also putting upon their lips the consequence of their casuistry: so Lagrange, *ad. loc.*, following Knabenbauer. A son might take a vow that any profit which his parents might have from him was to be *as concerned them* a gift to God, a sacred vow-offering, *Qorban*; this precluded any help to *them*, but otherwise left him quite free to do as he pleased with his property (cf. Mark vii. 11, note: Strack and Billerbeck, *ad. loc.*).

- 8 This people honoureth me with their lips,
 but their heart is far from me;
9 In vain do they worship me,
 teaching for doctrines precepts of men'.
10 And calling to him the crowd he said to them,
11 ' Hear ye and understand. It is not what entereth
 the mouth that defileth a man; but what cometh out
 of the mouth, this defileth a man '.
12 Then came unto him the disciples and say to him,
 ' Knowest thou that the Pharisees, upon hearing the
 saying, have been scandalized? '
13 But he answered and said, ' Every plant that my
 heavenly Father hath not planted shall be uprooted.
14 Let them be; they are blind guides of the blind. If
 a blind man lead a blind man, they shall both fall
 into a pit '.
15 Peter answered and said to him, ' Explain to us
 the parable '.
16 He said to them, ' Are ye also still devoid of
17 understanding? Do ye not see that whatsoever
 entereth the mouth passeth into the belly, and is
18 cast out into the privy? But the things that come
 out of the mouth come forth from the heart, and
19 these defile a man. For from the heart come forth
 wicked purposes—murders, adulteries, fornications,
20 thefts, false witness, blasphemies. These are what
 defile a man; but to eat with unwashed hands doth
 not defile a man '.

8—9. Isai. xxix. 13: the Septuagint rendering adapted and abbreviated.

13. 'Every plant', including the sect of the Pharisees. For the image *cf.* Isai. v. 7: lxi. 3: Jude 12.

14. *Cf.* xxiii. 16—20: Luke vi. 39.

The
Canaanite
woman
 And departing thence Jesus withdrew 21
 into the district of Tyre and Sidon.
 And behold a Canaanite woman came 22
 out of those borders and cried out, saying, ' Have
 pity on me, Lord, son of David; my daughter is
 grievously possessed '.

But he answered her not a word. And his dis- 23
 ciples came and asked him, saying, ' Dismiss her, for
 she crieth after us '.

And he answered and said, ' I have been sent 24
 only to the lost sheep of the house of Israel '.

But she came and worshipped him, saying, ' Lord, 25
 help me '.

He answered and said, ' It is not good to take the 26
 bread of the children and cast it to the dogs '.

But she said, ' Yea, Lord; for indeed the dogs eat 27
 of the crumbs that fall from their masters' table '.

Then Jesus answered and said to her, ' O woman, 28
 great is thy faith; be it done to thee as thou
 desirest '.

And her daughter was healed from that hour.

Second
Multiplication
of the loaves
 And Jesus departed thence and came by 29
 the Sea of Galilee; and he went up on
 to the mountain and sat there. And 30
 great multitudes came to him, bringing with them

21—28. *The Canaanite woman*: Mark vii. 24—30.

22. The woman was a descendant of the Phoenicians of Syria (Mark vii. 26), who were sometimes termed 'Canaanites' (*e.g.*, Isai. xxiii. 11).

23. 'Dismiss her': the context seems to show that they wished Our Lord first to grant her petition: *cf.* Luke xiv. 4.

24. Christ's personal mission was limited; but *cf.* xxviii. 18—19: Introd. p. xxviii.

29—38. *Second multiplication of the loaves*: Mark vii. 31—viii. 9. Our Lord refers with emphasis to this second multiplication both in

the lame, the maimed, the blind, the dumb, and many others; and they cast them down at his feet
 31 and he healed them, so that the multitude marvelled to behold the dumb speak, and the lame walk, and the blind see. And they glorified the God of Israel.

32 And Jesus called his disciples unto him and said, 'I feel compassion for the multitude, for they have remained with me now three days, and have naught to eat. And I am unwilling to send them away fasting, lest they faint on the way'.

33 And the disciples say to him, 'Whence in a wilderness can we provide bread enough to satisfy so great a multitude?'

34 And Jesus saith to them, 'How many loaves have ye?'

And they said, 'Seven, and a few small fishes'.

35 And after bidding the multitude recline on the
 36 ground, he took the seven loaves and the fishes and gave thanks, and brake and gave to the disciples,
 37 and the disciples to the multitudes. And they all ate and had their fill; and they took up the frag-
 38 ments that were over, seven full hampers. And they that had eaten were four thousand men, besides the women and children.

Matthew (xvi. 10) and Mark (viii. 20). He wished to press home the lesson, and a suitable opportunity would soon occur. Canon Streeter (*The Four Gospels*, pp. 174-7) has recently shown how difficult it is, even from the 'critical' point of view, to suppose this second multiplication to be a later addition in the two gospels. The whole section in St. Mark's gospel to which it belongs is characteristic of that evangelist.

37. 'hampers': cf. xvi. 9-10, note.

And after dismissing the multitudes he 39
 embarked in the boat and came into the
 borders of Magadan. And the Pharisees **XVI.**
 and Sadducees came up and asked him to show them **1**
 a sign from heaven, tempting him. But he answered **2**
 and said to them, 'Overnight ye say, "It will be
 fine, for the sky is red"; and of a morning, "Today **3**
 there will be bad weather, for the sky is red and
 louring". The face of the heavens ye can read
 indeed, but the signs of the times ye cannot. **4**
 A wicked and adulterous generation seeketh for a sign,
 and a sign shall not be given it, except the sign of
 Jonah'.

XV. 39—XVI. 4a. 'A sign from heaven': Mark viii. 10—12: cf. Matt. xii. 38—39: Luke xi. 16, 29: xii. 54—56.

39. 'Magadan' ('the district of Dalmanutha', Mark) must perhaps be sought near the southern extremity of the Sea of Galilee.

XVI. 1. 'a sign from heaven', e.g., a fall of manna (cf. John vi. 30—31), fire (cf. Luke ix. 54), or a voice (cf. John xii. 28. 'tempting him': cf. iv. 3, note.

2—3. 'Overnight ye say . . . ye cannot'. This passage is omitted by the two leading MSS. (the Vatican and Sinaitic) and some other authorities; but Père Lagrange (*ad. loc.*) regards it as certainly part of the original text, arguing that it was in Tatian's Diatessaron (2nd cent.), in the Antioch and Latin traditions, and even in representatives of the Egyptian tradition. It is also found in the newly discovered Koridethi MS. (Θ), to which Canon Streeter (*The Four Gospels*, 1924) attaches great importance as the chief authority for the tradition of Caesarea, though (pp. 241—2) rejecting the present passage from that tradition. He admits, however, that it cannot have been taken from the Lucan parallel (Luke xii. 54—56). It is in fact strikingly original, and Père Lagrange suggests that it came to be omitted in Egypt because the signs do not hold good there. In England, on the other hand, we have the saying,

Red sky at night, shepherd's delight:

Red sky in the morning, shepherd's warning.

4a. Cf. xii. 39—40, with notes. 'The sign of Jonah' was the supreme proof of Christ's divine mission, emphasized also by St. Paul in I Cor. xv. Our Lord was prepared to waive all other 'signs' and to stand or fall by this one miracle of miracles.

4b—12. *The leaven of the Pharisees*: Mark viii. 13—21: Luke xii. 1. We gather from the Marcan parallel that the conversation here recorded took place in the boat.

5 The Leaven
 of the
6 Pharisees And leaving them he went away. Now
 the disciples came to the other side, but
 had forgotten to bring bread. And
Jesus said to them, 'Take heed, and beware of the
leaven of the Pharisees and Sadducees!'

7 And they began to discuss among themselves, say-
ing, 'We brought no bread'.

8 And Jesus knowing it, said, 'Why do ye discuss
among yourselves, O ye of little faith, that ye have
9 no bread? Do ye not yet understand, nor remember
the five loaves for the five thousand, and how many
10 baskets ye took up? Nor the seven loaves for the
four thousand, and how many hampers ye took up?
11 How is it that ye understand not that I spoke not to
you about bread? Nay, beware ye of the leaven of
the Pharisees and Sadducees!'

12 Then they perceived that he bade them beware,
not of the leaven of bread, but of the teaching of
the Pharisees and Sadducees.

13 St. Peter's
 Confession And when Jesus had come into the dis-
 trict of Caesarea Philippi, he questioned
 his disciples, saying, 'Whom do men
14 say that the Son of Man is?'

6. 'the leaven', the corrupting influence of their teaching: *cf.*
iii. 7, note.

9—10. *Cf.* xiv. 17—21: xv. 34—38. The present passage pre-
serves the two distinct words used in the original passages. The
κόφινος of xiv. 20 appears to have been a strong wicker 'basket'
carried by hand (*cf.* Juvenal iii. 14); the *σφύρις* of xv. 37 a larger
'hamper', used chiefly for food (*cf.* Acts ix. 25).

11. The misunderstanding removed, it is enough merely to repeat
the saying.

13—20. *St. Peter's Confession*: Mark viii. 27—30: Luke ix.
18—21: *cf.* Matt. xviii. 18: John vi. 66—71.

13. *Cf.* xiv. 13, note. 'No baseless tradition or deliberate in-
vention would have placed the scene of what follows in so distant
a region': Plummer, *Exeg. Com. on St. Matthew*, p. 224.

14. 'the Baptist': *cf.* xiv. 2. 'Elias': *cf.* xi. 14: Eccclus. xlviii.

And they said, 'Some, John the Baptist; and others, Elias; and others, Jeremiah, or one of the prophets'.

He saith to them, 'But whom say ye that I am?' 15

And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God'. 16

Jesus answered and said to him: 17

'Blessed art thou, Simon Bar-Jonah, because flesh and blood hath not revealed this to thee, but my Father in the heavens. And I do say to thee, 18

13—15: Mal. iii. 23—24 (iv. 5—6). 'Jeremiah': *cf.* II Macch. xv. 12—16: IV Esdras ii. 18 (this latter not a canonical book). 'One of the prophets': *cf.* John i. 21, 25: vi. 14: vii. 40: Deut. xviii. 15.

15. 'Whom say ye': 'That is to say: you who are always with Me, who see Me working miracles, who yourselves also have worked many miracles through Me': St. Chrysostom, *ad loc.*

16. Peter acknowledges Jesus to be both the Messiah and the only-begotten Son of the Father, truly man and truly God (*cf.* *Introd.*, p. xxix). The unique character of the confession, which Christ declares to be the fruit of a special revelation and which at once earns for Peter a singular reward, lies in the fact that although the other apostles were doubtless of one mind with Peter, yet does Peter outstrip them in professing that faith. His act is prompt, intensely personal, calm and deliberate—in marked contrast to the confession of xiv. 33—and is expressed in the strongest language at his command at that moment. 'the living God', *ὁ θεὸς ὁ ζῶν* (with the article), is found elsewhere only in xxvi. 63 and Ps. xlii (xli). 2 (LXX).

17—19. Upon the general character and origin of these verses *cf.* *Introd.*, pp. xxv—xxvi.

17. 'Blessed': *cf.* v. 3, note. Only here do Christ's own lips pronounce an individual 'blessed'. 'Bar-Jonah' is the Aramaic for 'son of Jonah' (*cf.* Mark x. 46). Elsewhere Peter is 'son of John', *Ἰωάννου* (John i. 42: xxi. 15—17); but this is probably a better known Greek equivalent in sound and letters (not in etymology) of 'son of Jonah', as is 'Simon' of 'Synceon' (*cf.* II Pet. i. 1 with note, and Lagrange on the present passage). 'flesh and blood', *i.e.*, mortal man on his purely natural side, as contrasted with the supernatural workings of God: *cf.* I Cor. xv. 50: Gal. i. 16: Ephes. vi. 12: Eccles. xiv. 19. For the general sense *cf.* xi. 27: John vi. 44—45.

18. 'Because thou hast said to Me, "Thou art the Christ . . ."' I in turn say to thee, not in words vain and ineffective, but I say to thee, because for Me to have said a thing is to have made it such' (St. Jerome, *ad loc.*). 'Thou art Peter (*Πέτρος*) and upon this rock (*πέτρα*). The Greek rendering, which has to change a feminine to

Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against

a masculine termination in order to make of the word the name of a man—and much more so the English—lacks the force of the original Aramaic used by Christ: 'Thou art *Kepha* (Cephas—rock) and upon this *Kepha* . . .', thus clearly identifying the 'rock' with the person of 'Peter' the confessor. The French happily preserves this identity: 'tu es Pierre, et sur cette pierre je bâtirai mon église'. 'All attempts to explain the "rock" in any other way than as referring to Peter have ignominiously failed': Briggs, quoted by Plummer, *op. cit.*, p. 229.

'I will build my Church', my *ἐκκλησία*. This word (the usual Septuagint rendering of the Hebrew *qahal*, the assembly of Israel: cf. Num. xx. 4: Deut. xxiii. 2—3), stands here for the new 'Israel of God' (Gal. vi. 16), the Christian community, the Messianic 'kingdom' of the following verse: cf. xviii. 17. It was the obvious, and fittest word to employ. Thus Christ at last explains the real import of the name *Kepha* ('Cephas'), so mysteriously promised (John i. 42) and now so solemnly bestowed. Simon is to be what his surname signifies, the living rock-foundation of Christ's own Church—not merely the lowest courses of masonry (as in Rom. xv. 20: Eph. ii. 20), but the bed-rock support of the whole superstructure, as in Matt. vii. 24—25. He is to be to Christ's Church upon earth what the living rock is to the building erected upon it, *viz.*, the supreme and universal principle of unity, stability, and increase. The only way in which a man can stand in such a relation to any corporate body or social structure is by possessing and exercising supreme and universal authority over it. This interpretation is confirmed by the terms in which Christ actually fulfilled His promise: cf. John xxi. 15—17, with notes. In a word, the primacy conferred is one of jurisdiction, not of mere honour. It is furthermore implied that Peter's primacy must continue in his successors. If Christ's Church, because built upon the rock, is to 'prevail'—to stand for ever proof against assault from without or disintegration from within—then 'this rock' must have rock-successors. Peter's office must be perpetuated, if the Church itself is to be perpetuated; otherwise it is not the Church such as Christ founded it. As time went on, indeed, the need of the office was to become ever greater.

'the gates of hell'. The word here used for 'hell' is *Hades*, which is equivalent to the Old Testament Hebrew word *Sheol*, the abode of the dead, without any clear and necessary distinction between pleasure and punishment, the good and the bad. Hell as a place of punishment is indicated quite clearly in the New Testament by *gehenna* ('the Vale of Hinnom': cf. Jerem. vii. 31—32, *etc.*). *Hades* is used ten times in the New Testament, but certainly of the place of punishment only in Luke xvi. 23, and even there the vaguer meaning might stand as the strict translation. Hence it seems best here also, as elsewhere, to understand the general meaning, as

it. I will give thee the keys of the kingdom of the
 heavens; and whatsoever thou shalt bind upon earth
 shall be bound in the heavens, and whatsoever thou
 shalt loose upon earth shall be loosed in the
 heavens'.

when we say that Christ 'descended into hell', and we might render the phrase, 'the gates of death', as mentioned in Psalm ix. 15: cvi (cvii). 18: Job xxxviii. 17; 'the gates of *Sheol*' or *Hades* ('hell' in the Douay-Challoner version) are mentioned in Isai. xxxviii. 10. 'The gates' seem to be mentioned in the Old Testament as (so to speak) the most striking feature about the abode of the dead; once they have closed upon anyone, there is no return. But in the present passage the sense seems to be, that death will never close down its gates upon the Church of Christ, that the Church is never to die, that it is to live 'unto the consummation of the world' (xxviii. 20). And it is clearly implied that what is to save it from destruction is the fact that it is built upon *Kepha*, the rock-man: cf. vii. 24—27.

19. The metaphor is changed: the Builder becomes the Lord of a 'kingdom'; the immovable foundation becomes the Lord's future active vicegerent in all that pertains to the kingdom. 'the keys'—attributed in the New Testament only to Christ (Apoc. iii. 7) and to Peter—are the symbol of supreme power and authority: cf. Isai. xxii. 20—24: Apoc. i. 18. 'the kingdom of the heavens' is the 'Church' of the preceding verse: cf. iii. 2, note. Peter's authority does not directly extend beyond this sphere. The words 'whatsoever thou shalt bind . . . and . . . loose' are elucidatory, and declare the character and extent of the power bestowed. The terminology is that of the rabbinical schools. What was prohibited was said to be 'bound'; what was ruled to be lawful was said to be 'loosed'. In both cases an obligation in conscience was implied. A further illustration of the gospel phrase is to be found in Josephus' *Jewish War* (Bk. I, chap. 5), where he says of the Pharisees in the days of Queen Alexandra (78—69 B.C.) that 'they bound and loosed at their pleasure', evidently signifying complete ascendancy over the administration of the kingdom. Josephus wrote his *Jewish War* not long after the destruction of Jerusalem in 70 A.D., and originally, as he tells us at the beginning of his work, in Aramaic; but the Aramaic original is lost, like that of St. Matthew's gospel itself.

Christ's words, then, convey the promise of supreme rule, the fullest legislative authority with its necessary accompaniment of judicial authority. The power is plenary ('whatsoever'), and subordinated to no earthly superior, for the judgments which he passes 'on earth' are forthwith ratified 'in the heavens'. Cf. Fr. Joyce, S.J., *Cath. Encycl.*, art. *Pope*. On the similar promise to the apostles cf. xviii. 18, with note.

- 20 Then he warned his disciples not to tell anyone that he was the Christ.
- 21 **First Prediction of Passion and Resurrection** Thenceforth Jesus began to disclose to his disciples that he must needs depart unto Jerusalem, and suffer many things from the elders and the high priests and the scribes, and be put to death, and on the third day rise again.
- 22 And Peter took him aside and began to rebuke him, saying, 'God forbid, Lord! Never shall this befall thee'.
- 23 But he turned and said to Peter, 'Get thee behind me, Satan; thou art a stumbling-block to me, for thou heedest not the things of God, but the things of men'.
- 24 Then Jesus said to his disciples:
- 25 'If anyone will come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever would lose his life for my sake, shall find it. For what shall it profit a man if he gain the whole world, and lose his soul? Or what shall a man
- 26 give as a price for his soul? For the Son of Man is

20. Christ is now abandoning Galilee (John vi. 66 marks the climax of failure there), at first for the north (*cf.* xv. 21 : xvi. 13); but soon finally for Peraea and Judaea (xix. 1). Meanwhile His main object is not any more to teach the multitude (for His avoidance of publicity see also Mark vii. 36 : ix. 30) so much as to train and prepare the Twelve, chiefly by this incident, by predicting the Passion and teaching the Cross, and by the Transfiguration.

21—28. *First prediction of Passion and Resurrection*: Mark viii. 31—ix. 1 : Luke ix. 22—27.

23. Peter's view of the Cross was not God's view. In principle he was repeating Satan's temptation, and so shared his rebuke: *cf.* iv. 10 : I Cor. i. 18—25.

26. 'soul', *i.e.*, 'soul-life': the word ($\psi\upsilon\chi\acute{\eta}$) here bears an obviously higher and wider meaning than in xvi. 25, where it must be translated merely 'life'. 'lose': *cf.* x. 28, note.

27. Prov. xxiv. 12 : Ps. lxii (lxi). 12 : quoted also in Rom. ii. 6 : II Tim. iv. 14 : *etc.* *Cf.* Vol. III, p. 253.

about to come in the glory of his Father with his angels, and then "shall he render to each according to his work". Amen I say to you, there are some of those standing here who shall not taste death until they see the Son of Man coming in his kingdom'. 28

XVII.

I

2

3

4

The Transfiguration

And after six days Jesus taketh Peter and James and John his brother, and leadeth them on to a high mountain apart. And he was transfigured before them; and his face shone as the sun, and his garments became white as the light. And behold, there appeared to them Moses and Elias, conversing with him. And

28. In confirmation of the assertion that He shall finally appear as the supreme Judge of all men (*cf.* xxiv. 30: xxv. 31—32), Our Lord predicts a more immediate coming. This 'coming' of the Son of Man, which some of those present were to live long enough to behold, has ever been an exegetical crux. SS. Chrysostom, Cyril, Hilary, and Jerome find it verified in the Transfiguration, which came only six days later: St. Gregory and Ven. Bede, in the triumphant establishment of Christ's Church: many later exegetes, in the divine visitation upon Jerusalem in 70 A.D. Probably we should combine the two last as but different aspects of the same 'coming' (*cf.* Lagrange on Luke ix. 27), for in the design of God the destruction of the City and its Temple was to sound at once the knell of the old dispensation and the assured triumph of the new. Here, as the context demands, Christ gives prominence to His 'coming' in judgment; in xix. 28 (where see note) He stresses the final triumph of His kingdom. As in x. 23, so here also, the interpretation is complete only when one sees in this proximate judgment and triumph the type of the last and general judgment, and the crowning glory of the Church triumphant. *Cf.* Mark xiii. 4, note.

XVII. 1—13. *The Transfiguration*: Mark ix. 2—13: Luke ix. 28—36.

1. The 'mountain' is probably Thabor, a few miles south-east of Nazareth.

2. 'as the light'. The Vulgate reading, 'as snow', is probably from xxviii. 3.

3. The representatives of the Law and of the Prophets bear testimony to Christ: *cf.* Luke ix. 31: xxiv. 44.

4. A thought possibly suggested by the approaching Feast of Booths or Tabernacles: *cf.* Lev. xxiii. 42—43: Nehem. viii. 14—17:

Peter answered and said to Jesus, 'Lord, it is good for us to be here. If thou wilt, let me make here three tents, one for thee and one for Moses and one for Elias'.

5 Whilst he was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice from the cloud said, 'This is my beloved Son, in whom I am well pleased; hear ye him'.

6 And when the disciples heard, they fell upon their
7 face and were very much afraid. And Jesus drew near and touched them, saying, 'Arise, and fear not'.

8 And lifting up their eyes they saw no one save
9 Jesus himself alone. And as they came down from the mountain Jesus charged them, saying, 'Tell not the vision to anyone, until the Son of Man be risen from the dead'.

10 And the disciples asked him, saying, 'Why then do the scribes say that Elias must come first?'

11 And he answered and said, 'Elias is indeed to
12 come, and he shall restore all things; but I tell you, Elias hath already come, and they have not recognized him, but have done to him all they would. Even so is the Son of Man also about to suffer at their hands'.

13 Then the disciples understood that it was of John the Baptist he had spoken to them.

John vii. 2. 'Let me make', interpreting the construction to be that of the parallel passages, Mark ix. 5 : Luke ix. 33 : otherwise, 'I will make'.

5. *Cf.* II Pet. i. 16—18.

10. An inference from Mal. iv. 5—6 (iii. 23—24) which Christ allows, Himself implicitly referring to the passage.

12. 'Elias hath already come', not in person, but 'in spirit and in power': *cf.* xi. 14, with note : Luke i. 17.

The
Possessed
Boy

And as they approached the crowd, 14
there came unto him a man who fell
upon his knees before him and said,
' Lord, have pity on my son, for he is epileptic and 15
in evil case; often he falleth into the fire, and often
into the water. And I brought him to thy disciples, 16
and they were not able to heal him '.

And Jesus answered and said, ' O unbelieving and 17
perverse generation, how long shall I be with you? How
long shall I bear with you? Bring him hither to me '.

And Jesus rebuked him, and the devil went out 18
of him, and the boy was healed from that hour. Then 19
the disciples came to Jesus privately and said, ' Why
could not we cast it out? '

And he said to them, ' Because of your little faith. 20
Amen I say to you, if ye have faith as a grain of
mustard-seed, ye shall say to this mountain, " Re-
move hence thither ", and it shall remove; and
naught shall be impossible to you. But this kind 21
is not cast out save by prayer and fasting '.

And while they were moving about in 22
Galilee Jesus said to them, ' The Son
of Man is about to be delivered into the
hands of men, and they shall put him to death, and 23
on the third day he shall rise again '.

And they were greatly distressed.

14—21. *The possessed boy*: Mark ix. 14—29: Luke ix. 37—43a:
cf. Luke xvii. 5: Matt. xxi. 21: Mark xi. 23.

18. 'rebuked him', grammatically the possessed boy, who so far
has alone been mentioned, but in reality and sense the devil who
possessed him—as the result shows.

21. The authenticity of this verse is doubtful, as it is omitted by
the two most weighty manuscripts, the Vatican and Sinaitic, and
several lesser authorities. Yet it is included by the great mass of
uncial manuscripts, and one would have expected an interpolator to
have followed Mark ix. 29 more closely.

22—23. *Second prediction of Passion and Resurrection*: Mark ix.
30—32: Luke ix. 43b—45.

- 24 **The Temple Tax** And when they had come to Capharnaum, they who were collecting the florin tax came to Peter and said, 'Doth not your master pay the florin?'
- 25 He saith, 'Yea'.
- But when he came into the house Jesus forestalled him, saying, 'What thinkest thou, Simon? From whom do the kings of the earth collect taxes or tribute; from their sons or from others?'
- 26 And when he said, 'From others', Jesus said to
- 27 him, 'The sons then are exempt. But that we may

24—27. *The Temple Tax*: Matthew only: cf. Mark ix. 33a. This is one of the incidents peculiar to Matthew and especially connected with St. Peter: cf. *Introd.*, p. xxvi.

24. 'the florin tax', τὰ διδραχμα, *lit.*, 'the two-drachma pieces', a drachma being roughly equivalent to the French franc, and in reality containing less silver than the shilling, though possessing a far greater purchasing power. The two drachmae were paid annually for the upkeep of the Temple by every male Jew of twenty and upwards, and were payable only in coinage from the Tyrian mint. This was held to discharge the obligation of paying the 'half-shekel' imposed in Exod. xxx. 11—16, which 'half-shekel' must be understood of *weight* in silver, not of a coin, as the Jews appear never to have had a gold or silver coinage of their own, apart from some silver coins struck in the few years preceding the destruction of Jerusalem. The Roman *denarius* was at this time of about the same value as the Greek drachma, and was commonly interchanged with it. The denarius (xx. 2: cf. Tacitus, *Annals*, i. 17) or drachma (cf. Tobias v. 14: LXX) was a recognized daily wage. With the Temple authorities insisting upon Tyrian drachmae, and the Romans upon their own coinage for tribute (cf. xxii. 19), the money-changers (cf. xxi. 12) drove a thriving business.

25. 'taxes or tribute': speaking broadly, the former, τέλη, were toll-dues on merchandise (cf. Rom. xiii. 7); the latter, κῆνσος, was a poll-tax: cf. xxii. 17—19.

26 'The sons then are exempt': Christ clearly intends this conclusion to cover Himself, the implication being that He is by nature Son of God, 'else this parable has no point' (St. Chrysostom): cf. *Introd.*, p. xxix. Thus too is Peter gently chidden for overlooking the import of his own recent confession (xvi. 16). 'a four-shilling piece', *lit.*, a 'stater' or four-drachma piece. This would furnish the Temple-tax for two: cf. xvii. 24, note. The association of the divine Head of the Church with His human vicegerent is not without significance.

not scandalize them, go to the Sea and cast in a hook, and take up the first fish to rise; upon opening its mouth thou shalt find a double florin. Take and give it to them for me and for thee'.

Mutual
Relations

In that hour the disciples came to Jesus, XVIII.
1
saying, 'Who then is greatest in the kingdom of the heavens?'

And he called unto him a little child and set it 2
in their midst and said, 'Amen I say to you, unless 3
ye turn again and become like little children, ye shall

XVIII. 1—20. *Mutual relations:* Mark ix. 33b—37, 42—48: Luke ix. 46—48: xvii. 1—3: xv. 3—7: *cf.* Matt. v. 29—30: xvi. 19. It seems certain that most, if not all of this discourse was addressed to the apostles only (*cf.* Mark ix. 35), whom St. Matthew always calls 'disciples' (*e.g.*, x. 1: xi. 1) save once (x. 2) when recording the origin of the title 'apostles' (Mark iii. 14: Luke vi. 13: *cf.* *John the Presbyter*, by Dom Chapman, O.S.B.: chap. 10). The parable in verses 12—14 seems at first sight identical with that in Luke xv. 3—7, there addressed to 'the Pharisees and scribes' and forming a fragment of St. Luke's 'Great Intercalation'; but a closer scrutiny leads to the conviction that this is more probably but another example of Christ's repetition of the same central idea to different hearers, with altered emphasis and application. Other passages (*e.g.*, xviii. 8—9: 15—17), though addressed to the Twelve, lay down rules applicable to every individual member of the Church, whence the use of the singular; whereas verse 18—where mark the abrupt transition to the plural—is applicable only to the Twelve, precisely in quality of 'apostles' and rulers.

1. 'In that hour': the scene and the occasion are still the same as in xvii. 24—25 (*cf.* Mark ix. 33—34); but the discussion 'who is greatest' preceded the entry into Capharnaum and the further honour there shown to Peter (xvii. 27). 'Who then . . . ?' The apostles would hardly have forgotten Caesarea Philippi (xvi. 18—19); but Peter had since been severely rebuked (Origen). Jesus had also spoken of presently 'coming in His kingdom' (xvi. 28), and James and John—honoured equally with Peter on Thabor (xvii. 1)—combined ambition with erroneous views of 'the kingdom' (xx. 20—28). Nor was the Spirit yet given. 'Hence ashamed to show the feeling working within them . . . they ask in general, "Who then is greatest?"' (St. Chrysostom).

3. 'turn again', reversing your previous line of conduct: probably a Hebraism, as in John xii. 40 (translating Isai. vi. 10).

- 4 not enter the kingdom of the heavens. Whosoever
therefore shall humble himself as this little child, he
5 is the greatest in the kingdom of the heavens. And
whosoever receiveth one such little child in my name,
6 receiveth me; but whosoever shall scandalize one of
these little ones that believe in me, it were profitable
for him that a great millstone were hung around his
neck and he were drowned in the depth of the sea.
- 7 'Woe to the world because of scandals! For it
must needs be that scandals come; yet woe to that
8 man through whom the scandal cometh! If thy
hand or thy foot scandalize thee, cut it off and cast
it from thee; it is better for thee to enter into life
maimed or crippled, than with two hands or two feet
9 to be cast into the everlasting fire. And if thine
eye scandalize thee, pluck it out and cast it from
thee; it is better for thee to enter into life one-eyed,
than with two eyes to be cast into the hell of fire.
- 10 'See that ye despise not one of these little ones;
for I say to you, their angels in the heavens always
behold the face of my Father who is in the heavens.
- 11 For the Son of Man hath come to save that which
was lost.
- 12 'What think ye? If a man have a hundred sheep
and one of them stray, will he not leave the ninety-
nine upon the mountains and go in search of the one
13 gone astray? And if it befall that he find it, amen I
say to you, he rejoiceth over it more than over the
14 ninety-nine that went not astray. Even so it is not

6. 'a great millstone', *lit.*, 'a millstone turned by an ass', in contrast to the ordinary handmill. 'profitable': *i.e.*, better for him so to die than so to sin: *cf.* Luke xvii. 2.

11. The verse is retained by most authorities but is omitted by several of great weight, including the Vatican and Sinaitic codices, and is probably an interpolation from Luke xix. 10.

the will of your Father in the heavens that one of these little ones perish.

' But if thy brother sin, go, show him his fault, 15
between thee and him alone. If he listen to thee,
thou hast gained thy brother. But if he listen not, 16
take with thee one or two others, that " in the mouth
of two or three witnesses every word be established ".
And if he will not hear them, tell the church. But 17
if he will not hear even the church, let him be to
thee as the heathen and the publican.

' Amen I say to you, whatsoever ye shall bind upon 18
earth shall be bound in heaven; and whatsoever ye
shall loose upon earth shall be loosed in heaven.

' Amen again I say to you, if two of you agree 19
on earth about anything for which they ask, it shall
be done for them by my Father in the heavens.
For where two or three are gathered together in my 20
name, there am I in the midst of them '.

15. After 'sin', some (but not the best) authorities read 'against thee', words probably added from Luke xvii. 4.

16. Deut. xix. 15: *cf.* John viii. 17: II Cor. xiii. 1: I Tim. v. 19.

17. A reference to the Church's power of excommunication (*cf.* II Thess. iii. 6: I Cor. v. 3-5, 13: I Tim. i. 20, with notes), a power exercised by the Jews in their own synagogues (*cf.* John ix. 22, 34: xii. 42: xvi. 2).

18. *Cf.* xvi. 19, with note. Christ here addresses all the apostles in the same terms wherein He previously addressed Peter alone, but without rescinding the promise of the Petrine primacy, which in fact He later fulfilled (John xxi. 15-17). In both cases the power bestowed is the same *in kind*, *viz.*, legislative and administrative and judicial, but not *in degree*, for Peter alone is the bed-rock into which the Church is built, and only in Peter's case is the grant of power preceded by the gift of 'the keys', which signify *supreme* authority. The Eleven also are to rule by divine right (*cf.* Acts xx. 28), but in subordination to Peter. In this present text there is question of the whole apostolic college, including Peter himself; he must agree with the others for Christ's words to take effect, but it is not said in xvi. 19 that they must agree with him.

19-20. The change to the third person ('for them . . . of them') is again indicative of the wider application of the passage.

- 21 Then Peter came to him and said,
 The Unmerciful Servant 'Lord, how often shall my brother sin
 against me and I forgive him? Up to
 seven times?'
- 22 Jesus saith to him, 'Nay, I say to thee, not up to
 seven times but up to seventy times seven.
- 23 'Therefore is the kingdom of the heavens like to
 a king who wished to make up his accounts with his
 24 servants. And when he began to make them up,
 there was brought to him one who owed ten thousand
 25 talents; and whereas he had not wherewith to pay,
 his lord commanded him to be sold with his wife
 and his children and all that he had, and payment to
 26 be made. The servant therefore falling down pros-
 trated himself before him, saying, "Have patience
 with me, and I will pay thee all".
- 27 'And the lord of that servant was moved with
 compassion and released him and forgave him the
 28 debt. But upon going out, that servant found one

The Father hears the prayers of the faithful gathered together 'in (Christ's) name', *i.e.*, as His disciples and therefore (from what precedes) members of His Church; for then the Son is 'in the midst of them' exercising all the weight of His mediatorial office.

21-35. *The unmerciful servant*: Matthew only: *cf.* Luke xvii. 4. The parable is an enlargement of a petition in the *Our Father* (*cf.* vi. 9-15, with note); the final lesson here (xviii. 35) recalls the words which follow the *Our Father* (vi. 14-15).

23. 'is like': *cf.* xiii. 24, note. 'his servants' were in this case men highly placed, revenue ministers or governors of provinces. The picture is that of an oriental king, with absolute power.

24. 'ten thousand talents'. The 'talent' used in Our Lord's time was the Attic talent, not a coin but a weight of silver, equivalent to 6000 *denarii* (*cf.* xvii. 24, note) or about £200 in English money, but with much greater purchasing power. 'ten thousand' was commonly used to signify a very large number, whence our 'myriad', formed from the Greek word: *cf.* vii. 3, note.

25. On selling for debt, *cf.* Exod. xxii. 3: II (IV) Kings iv. 1: Nehem. v. 5-8.

28. 'a hundred shillings', *lit.*, 'denarii': *cf.* xvii. 24, note. This debt might actually be discharged in time, but hardly the larger one.

of his fellow-servants who owed him a hundred shillings; and he seized and throttled him, saying, "Pay what thou owest".

' His fellow-servant therefore fell down and besought him, saying, " Have patience with me, and I will pay thee ". 29

' But he would not, but went and cast him into prison until he should pay what was owing. His fellow-servants, therefore, seeing what had befallen, were deeply grieved; and they went and explained to their lord all that had befallen. Then his lord sent for him and saith to him, " Thou wicked servant, all that debt I forgave thee because thou besoughtest me; shouldst not thou also have had pity on thy fellow-servant, even as myself had pity on thee?" 30 31 32 33

' And his lord, being angry, delivered him to the torturers until he should pay all that was owing. So also shall my heavenly Father do to you, if ye forgive not each his brother from your hearts '. 34 35

II. The Journey to Jerusalem. (cc. XIX. 1—XXI. 11.)

XIX.

And it came to pass that when Jesus had brought these words to a close, he departed from Galilee and came into the borders of Judaea beyond Jordan. And great multitudes followed him, and he healed them there. 1 2

Final Departure
from Galilee

XIX. 1—2. *Final departure from Galilee:* Mark x. 1: Luke ix. 51: cf. Luke xvii. 11.

1. 'Judaea' is used here probably in its wider sense of 'Palestine', the land of the Jews: cf. Luke xxiii. 5: Acts x. 37. At this point Jesus closes His Galilaean and begins His Peraean ministry, recorded in great measure by St. Luke alone in his 'Great Inter-culation' (ix. 52—xviii. 14).

- 3 **Divorce:
Blessing the
Children** And Pharisees came up to him, tempt-
ing him and saying, 'Is it lawful to put
away one's wife for any and every
cause?'
- 4 And he answered and said, 'Have ye not read that
from the beginning the Creator "made them male
5 and female" and said, "therefore shall a man leave
his father and his mother and cleave to his wife, and
6 the two shall become one flesh"? So they are no
longer two, but they are one flesh. What God, then,
hath joined together let no man put asunder'.
- 7 They say to him, 'Why then did Moses command
"to give a bill of divorce and to put away"?'
- 8 He saith to them, 'Because of your stubbornness
of heart Moses permitted you to put away your

3—15. *Divorce: blessing the children*; Mark x. 2—16: Luke xvi. 15—17: cf. Matt. v. 31—32: Luke xvi. 18.

3. 'tempting him': cf. iv. 3, note. 'for any and every cause': the question is here given more fully than in Mark x. 2, and would be readily understood by St. Matthew's Palestinian readers, familiar with the disputes of the rival rabbinical schools of Hillel (flor. B.C. 40), who allowed divorce for any trivial cause, and of his contemporary Shammai, who limited the cause to unchastity. Cf. *Introd.*, p. xxv: Edersheim, *Life and Times*, Vol. II, p. 333.

4—6. Gen. i. 27: ii. 24. Without pausing to comment on 'the doctrines of men', Christ at once appeals to the original ordering of God, and concludes with a firm and absolute pronouncement against divorce. Humanly speaking, Christ had nothing more to say on the matter, and probably would have said nothing further, had not the Pharisees at once raised an objection. 'the Creator', or according to another possible reading, 'the Maker'.

7—8. Deut. xxiv. 1. The Law 'permitted' divorce in certain cases, accompanied by the giving of 'a bill of divorce', designed to check abuses in men too stubborn to submit to the higher law that obtained 'from the beginning', and to which Christ once more refers His hearers. In the original Hebrew the strictly operative part of the paragraph appears to be in Deut. xxiv. 4; what is formally enacted is that if the divorced woman becomes another man's wife, and the other man divorce her or die, the former husband may not take her back again—an evident *check* upon divorce.

wives; but it was not so from the beginning. And I say to you, whosoever putteth away his wife, except for impurity, and marrieth another woman, he committeth adultery; and he that marrieth her that is put away committeth adultery'.

The disciples say to him, 'If such is a man's position with his wife, it is better not to marry'.

And he said to them, 'Not all take in this saying, but they to whom it hath been given. For there are eunuchs who were born so from their mother's womb, and eunuchs who were made such by men; and there are eunuchs who have made themselves such for the sake of the kingdom of the heavens. He that can take this in, let him take it in'.

9. There is an alternative reading in the first part of the verse: 'Whosoever shall put away his wife, except for cause of impurity, maketh her an adulteress'. This is not very strongly supported, and is probably due to v. 32. It makes no appreciable difference to the sense, merely asserting that the marriage-bond remains in the case of the woman, instead of asserting it in the case of the man; but evidently the bond cannot exist in the one party unless it exists in both. The husband that dismisses his wife without just cause (the normal justification being impurity) makes himself responsible for her possible sin. The second part of the verse ('he that marrieth . . .') raises a more difficult question. Upon the whole, the greater weight of evidence seems to be against it, but only by a little, and there can be no certainty. It is not likely to come from elsewhere, since Luke xvi. 18, which would most come under suspicion, is notably different.

In view of the clear and uncompromising position taken up by Christ in xix. 4—6, the clause 'except for impurity' evidently warrants no more than a separation of the parties, without dissolution of the marriage-bond; otherwise Christ straightway cancels His own appeal to the original institution by God (xix. 4—6), sanctions once more a permission which He has just discountenanced (xix. 8), contradicts His own previous teaching (*cf.* v. 31—32, with note), and is found misinterpreted by His own apostles, who were present and who afterwards themselves questioned Him on the same point: *cf.* Mark x. 10—12: Luke xvi. 18: I Cor. vii. 10—11.

12. 'made themselves such': not physically by carnal mutilation, but spiritually by purpose or vow, 'for the sake of the kingdom of the heavens': *cf.* I Cor. vii. 25—35.

- 13 Then were little children brought to him that he might lay his hands upon them and pray over them ;
- 14 and the disciples rebuked them. But Jesus said, ' Let the little children be, and hinder them not from coming unto me ; for of such is the kingdom of the heavens '.
- 15 And after he had laid his hands upon them, he departed thence.
- 16 And behold a certain man came to him
Commandments
and counsels
and said, ' Master, what good work am I to do in order to have life everlasting? '
- 17 And he said to him, ' Why askest thou me about the good? One alone there is who is good. But if thou wilt enter into life, keep the commandments '.
- 18 He saith to him, ' Which? '
- Jesus said, " Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother," and " thou shalt love thy neighbour as thyself " '.
- 20 The young man saith to him, ' All these have I kept ; wherein am I still lacking? '

13—15. Immediately after the condemnation of divorce comes the blessing of the children, as though to confirm the argument from the thought of the innocent and helpless victims.

16—30. *Commandments and counsels*: Mark x. 17—31: Luke xviii. 18—30: cf. Matthew xx. 16: Luke xiii. 30: xxii. 28—30.

16. In Mark and Luke the dialogue begins rather differently; but the gospels give a mere summary.

17. The implication is obvious, but Christ wishes to set the man thinking for himself; he is asking Him about the good who alone is goodness itself in virtue of His very being. The actual mention of 'God', however, found in the Vulgate, has slipped in from the parallel passages, as have the words 'from my youth' in xix. 20.

18—19. Exod. xx. 12—16: Deut. v. 16—20: Levit. xix. 18. This latter passage is quoted also in Matt. v. 43, where see note.

Jesus said to him, ' If thou wilt be perfect, go, 21
sell what thou hast and give to the poor—and thou
shalt have treasure in the heavens—and come, fol-
low me. '

But when the young man heard the saying, he 22
departed in grief, for he had great possessions.

And Jesus said to his disciples, ' Amen I say to 23
you, with difficulty shall a rich man enter the king-
dom of the heavens! And again I say to you, it is 24
easier for a camel to pass through the eye of a
needle, than for a rich man to enter the kingdom of
the heavens '.

When the disciples heard this, they were utterly 25
astounded, and said, ' Who then can be saved? '

But Jesus looked on them and said, ' With men 26
this is impossible, but " with God all things are pos-
sible " '.

Then Peter answered and said to him, ' Behold, we 27
have left all things and have followed thee; what
then are we to have? '

And Jesus said to them, ' Amen I say to you, ye 28

21. Our Lord distinguishes the way of the counsels from that
of the commandments.

26. *Cf.* Gen. xviii. 14: Job xlii. 2: Zach. viii. 6 (LXX): Mark x.
27, note. God can work 'miracles of grace'; without His grace
salvation itself is impossible.

28. The passage recalls xvi. 28 (where see note), to which it is
akin in mystery, meaning and perspective. The Jews were familiar
with the idea that the Messianic kingdom was to inaugurate a new
era, a new genesis, the creation of a new heaven and a new earth:
cf. Isai. lxxv. 17: lxxvi. 22: II Cor. v. 17: Apoc. xxi. 1. The apostles
are to be privileged to 'see the kingdom of God present in power'
(Mark ix. 1), the Old Dispensation finally closed and the New
triumphantly established, and 'the Son of Man' thus seated as King
'upon the throne of His glory'. With Him the Twelve are to be
associated, 'judging', *i.e.*, legislating for and ruling the new 'Israel
of God'. And this is but the prelude and type of the greater
regeneration (*cf.* Luke xxii. 18—25: II Pet. iii. 10—13) and judg-
ment (*cf.* Luke xxii. 28—30) to be realized at the consummation of
the world. *Cf.* Lagrange, *ad loc.*

who have followed me, at the regeneration, when the Son of Man shall sit upon the throne of his glory, ye too shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath
 29 left houses or brothers or sisters or father or mother or children or lands for my name's sake, shall receive manifold and inherit life everlasting. Many
 30 that are first shall be last, and many that are last shall be first.

XX.

1 The Labourers in the Vineyard 'For the kingdom of the heavens is like to a householder, who went out early in the morning to hire labourers for his
 2 vineyard. And having agreed with the labourers upon a shilling a day, he sent them forth into his
 3 vineyard. And going out about the third hour, he saw others standing in the market-place idle, and
 4 he said to them, "Go ye also into the vineyard, and

29. a 'manifold' return, to be made even 'now in this time . . . together with persecutions' (Mark x. 30).

30. The meaning of the saying in this context is explained by Christ Himself in the following parable, introduced by 'for' (xx. 1), and closing with 'even so' (xx. 16, where see note).

XX. 1—16. *The labourers in the vineyard*: Matthew only: cf. Matt. xix. 30: Mark x. 31: Luke xiii. 30. There is no better commentary on this parable than the homily of St. Chrysostom. The master is God; the vineyard, the kingdom of God in its widest conception; men are called at different hours—at different times in their life—to the service of God, by His purely gratuitous grace, upon which all else—co-operation, merit and reward—depend. We cannot however, exclude all reference to Jew and Gentile, the latter now called at the eleventh hour to equality: cf. *Introd.*, p. xxviii.

1. Christ calls attention to the similarity between the procedure that obtains in 'the kingdom of the heavens' and the manner in which this master acted with his labourers. The imagery was familiar: cf. Ps. lxxx (lxxix). 8—16: Isai. v. 1—7: Jer. ii. 21.

2. 'shilling', *lit.*, 'denarius': a recognized wage for a day's labour: cf. xvii. 24, note.

3. 'the third hour', about 9 a.m. or later, according to the time of year: cf. xiv. 25, note. St. Thomas (in the *Calena Aurea*) interprets the several 'hours' of childhood, youth, manhood and old age, when God calls men variously by His grace.

I will give you whatsoever be just ". And they went. 5
 Going out again about the sixth and ninth hours, he 6
 did in like manner. And about the eleventh hour 6
 he went out and found others standing, and he saith 7
 to them, " Why stand ye here all the day idle?" They 7
 say to him, " Because no one hath hired us ". He 7
 saith to them, " Go ye also into the vineyard ".

' And when evening was come, the lord of the 8
 vineyard saith to his steward, " Call the labourers 8
 and pay them the wage, beginning with the last and 9
 ending with the first ". So those who were hired 9
 about the eleventh hour came and received a shilling 10
 each. And when the first to be hired were also come, 10
 they thought they would receive more; and they too 11
 received a shilling each. And upon receiving it, 11
 they murmured against the householder, saying, 12
 " These last have worked but one hour, and thou hast 12
 made them equal to us, who have borne the burden 12
 of the day and the heat ".

' But he answered and said to one of them, 13
 " Friend, I do thee no wrong. Didst thou not agree 14
 with me for a shilling? Take what is thine and go 14
 thy way; I mean to give to this last even as to 15
 thee. May I not do what I will with mine own? 15
 Or is thine eye envious because I am kind?"

' Even so shall the last be first, and the first be 16
 last '.

5—6. 'the sixth hour', noon. 'the ninth', 3 p.m. or later. 'the eleventh', when only a twelfth part of the working day would be left.

8. *Cf.* Lev. xix. 13: Deut. xxiv. 14—15: Tob. iv. 15 (14).

12. 'the heat', or perhaps literally 'burning wind', as in James i. 11: the hot south-east wind from the desert, especially prevalent in the spring, the 'simoom' or 'sirocco'.

13—14. The master's free will and goodness are drawn out and emphasized, in order to elucidate the fundamental idea of the parable.

16. 'Even so': emphatic, harking back to xix. 30. 'He alludes to the Jews and to those among the faithful who at first were shining

- 17 And as Jesus was going up to Jerusalem
 Third Prediction he took the twelve disciples apart; and
 of Passion
 18 **and Resurrection** on the way he said to them, 'Behold
 we are going up to Jerusalem, and the Son of Man
 shall be delivered to the high priests and scribes, and
 19 they shall condemn him to death, and shall deliver
 him up to the gentiles to be mocked and scourged
 and crucified; and on the third day he shall rise
 again'.

- 20 Then the mother of the sons of Zebedee
 The Sons of
 Zebedee
 21 came to him with her sons, worshipping
 and asking a favour of him. But he
 said to her, 'What wilt thou?'

She saith to him, 'Command that these my two sons sit one on thy right hand and one on thy left in thy kingdom'.

lights, but later grew careless of virtue and were borne back; and to those who were reclaimed from evil and came to surpass many' (St. Chrysostom): *cf.* *Wisd.* iv. 13. The lesson of the parable is that 'the decisive factor in the measure of reward is not the exterior greatness of the work; it is the interior grace and co-operation with it on the part of man. But the measure of this grace depends solely on God's benevolence' (Fonck). The closing words of the verse in the Vulgate ('For many are called, but few are chosen') are generally admitted to be a gloss from *xxii.* 14, where they make excellent sense. Here we may explain them to mean that many are called to be the recipients of God's ordinary graces, but that few are chosen for the extraordinary favours of those called at the eleventh hour to equality with the rest.

17—19. *Third prediction of Passion and Resurrection*: Mark x. 32—34: Luke xviii. 31—34. The preceding predictions are in xvi. 21—28: xvii. 22—23.

20—28. *The sons of Zebedee*: Mark x. 35—45: *cf.* Luke xxii. 25—26: Matt. xxiii. 11: Mark ix. 35.

20. The sons of Zebedee persuade their mother (probably Salome, *cf.* Vol. IV, appendix I: *The Brethren of the Lord*) to approach Our Lord in the first instance.

21. The question was doubtless prompted by Christ's words in xix. 28, the mention of His resurrection (xx. 19), and the apostles' erroneous view on the nearness and nature of Christ's 'kingdom': *cf.* Luke xix. 11: Acts i. 6. The verb 'to say' is here used in the sense of 'command', as in iv. 3.

Jesus answered and said, 'Ye know not for what
ye ask. Can ye drink of the cup whereof I am
about to drink?' 22

They say to him, 'We can'.

He saith to them, 'Of my cup indeed ye shall
drink; but to sit on my right hand and on my left
is not mine to give, but it is for those for whom it
is prepared by my Father'. 23

And when the ten heard they were indignant about
the two brothers. But Jesus called them unto him
and said, 'Ye know that the rulers of the gentiles
lord it over them, and that their great ones domineer
over them. With you it is not so. Nay, whosoever
would become great among you shall be your ser-
vant, and whosoever would be first among you shall
be your slave; even as the Son of Man hath come not
to be served but to serve, and to give his life a
ransom for many'. 24 25 26 27 28

And as they were going out of Jericho 29
The Blind Men near Jericho a great multitude followed him. And 30
behold, two blind men who were sitting
by the wayside, upon hearing that Jesus was passing
by, cried out saying, 'Lord, have pity on us, Son of
David'.

22. For this sense of 'cup', *cf.* xxvi. 39.

23. It is not for Christ to appoint to honours thus arbitrarily; from eternity His Father (*cf.* *Introd.*, p. xxx) has predestined the recipients to the graces that shall freely but infallibly lead to glory (*cf.* *Rom.* viii. 28—30, with notes), and to eminence in glory (*cf.* *Acts* ix. 15).

28. In the *Codex Bezae* (D), the old Latin text, and some other authorities, this verse is followed by an exhortation to take the lower seat, which runs parallel to *Luke* xiv. 8—10, but may represent an independent tradition.

29—34. *The blind men near Jericho*: *Mark* x. 46—52 : *Luke* xviii. 35—43 : *cf.* *Mark*, appendix, p. 81.

- 31 And the crowd sharply bade them hold their peace. But they cried out the more, saying, 'Lord, have pity on us, Son of David'.
- 32 And Jesus stopped and called them, and said, 'What will ye that I do for you?'
- 33 They say to him, 'Lord, that our eyes be opened'.
- 34 Jesus was moved with compassion and touched their eyes; and straightway they saw, and they followed him.

XXI.

- 1 Triumphal
Entry
(Sunday) And when they had drawn nigh to Jerusalem, and had come to Bethphage on the Mount of Olives, then Jesus sent
- 2 two disciples, saying to them, 'Go ye into the village which is over against you, and straightway ye shall find an ass tethered, and a colt with her; loose them
- 3 and bring them to me. And if anyone say aught to you, ye shall say, "The Lord hath need of them, but will straightway send them back" '.
- 4 Now this was done that thereby might be fulfilled what was spoken through the prophet, saying,
- 5 Tell ye the daughter of Sion,
 'Behold thy king cometh to thee,
 Meek and mounted upon an ass,
 and upon a colt, the foal of a beast of burden'.

XXI. 1—11. *Sunday: Triumphal Entry*: Mark xi. 1—11: Luke xix. 29—44: John xii. 12—19.

3. 'will straightway send them back'. This is Père Lagrange's translation, and seems the best in the light of Mark xi. 3, although there the word 'back' represents a separate Greek word. Here the verb itself (*ἀποστέλλω*, used also in Mark xi. 3) must mean 'send back', an uncommon sense, though probably found in Mark viii. 26: xii. 3. An alternative rendering is, 'and he will straightway send them'; but this use of 'send them' for 'let them go' is also strange, and it presupposes that the man is the owner.

5. Isai. lxii. 11: Zach. ix. 9. 'and upon a colt': it is not certain, however, that either the Greek translator of Matthew or the Greek Septuagint (of which the translator here shows himself independent)

And the disciples went, and having done as Jesus
 had directed them, they brought the ass and the colt,
 and they laid their cloaks upon them, and he sat
 thereon. And very many in the multitude spread
 their cloaks upon the road, while others cut branches
 off the trees and strewed them upon the road. And
 the multitudes that went before him and that fol-
 lowed cried out, saying:

Hosanna to the son of David!

Blessed is he who cometh in the name of the Lord!

Hosanna in the highest!

And upon his entry into Jerusalem the whole city
 was moved, saying, 'Who is this?'

And the multitudes said, 'This is the prophet
 Jesus, from Nazareth in Galilee'.

III. Jerusalem. (cc. XXI. 12—XXV.)

Purging the
 Temple
 (Monday)

And Jesus entered the temple, and he
 cast out all those who were selling and
 buying in the temple, and he over-
 turned the tables of the money-changers and the
 seats of them that sold the doves. And he saith to

intends two animals; perhaps we should translate '*even* upon a colt'. But 'ass' is feminine in xxi. 2, 7, as is seen by the words agreeing with it; and so it is more natural to understand it so likewise in the quotation. Most probably the Hebrew only intends one animal; but in any case the prophecy is shown to be fulfilled, and moreover the dam would naturally be brought too, in order to steady the colt (*cf. Expository Times*, May, 1917: p. 381: *Introd.*, pp. xiv—xv).

9. Ps. cxviii (cxvii). 25—26. 'Hosanna' ('save now' or 'save prithce') had probably come to be simply a joyful acclamation. 'Son of David', a messianic title, here and in xxi. 15: *cf. Introd.*, p. xxix.

12—17. *Monday: Purging the Temple*: Mark x. 15—19: Luke xix. 45—48: *cf. John* ii. 13—17.

12. The event occurred the day following Christ's triumph: *cf. Mark* xi. 11—12. The trafficking was in Temple requisites. 'Money-changers': *cf. xvii.* 24, note.

13. *Isai.* lvi. 7: *Jerem.* vii. 11.

them, 'It is written, "My house shall be called a house of prayer", but ye are making it "a den of thieves" '.

- 14 And blind and lame came to him in the temple
 15 and he healed them. And the high priests and the scribes, seeing the wonders which he wrought and the children crying out in the temple and saying, 'Hosanna to the son of David', were indignant and
 16 said to him, 'Hearest thou what these are saying?'

Jesus saith to them, 'Yea; have ye never read, "Out of the mouth of babes and sucklings thou hast brought forth perfect praise"?''

- 17 And he left them and went forth outside the city to Bethany, and there he passed the night.

- 18 And in the morning, on his way back
 19 **Fig-tree and Temple (Tuesday)** to the city, he was hungry. And perceiving a fig-tree by the roadside he went to it, and found naught thereon save only leaves; and he saith to it, 'Never more be there fruit from thee!'

- 20 And the fig-tree withered at once. And upon seeing it the disciples marvelled, saying, 'The fig-tree is withered at once!'

15. 'Hosanna to the son of David', as in xxi. 9.

16. Ps. viii. 2. The question follows the Greek Septuagint; the Hebrew is not quite clear, but at least the general sense is the same.

18—32. *Tuesday: Fig-tree and Temple again:* Mark xi. 12—14: 20—33: Luke xx. 1—8: *cf.* Luke xii. 47—48: xvii. 6: xxi. 37—38: Matt. xvii. 20.

18—20. According to the more precise notes of time in Mark (xi. 11—12: 19—20), Jesus cursed the fig-tree on the Monday, and the disciples remarked it on the Tuesday. St. Matthew has summarized the separate events in a single narrative. The tree, symbol of the Jewish nation likewise found fruitless, 'withered at once'; but this was not perceived—possibly was not perceptible—till the following day.

20. Or possibly a question, 'How came the fig-tree to wither at once?' Yet such a question seems unlikely on the disciples' lips.

Jesus answered and said to them, ' Amen I say to you, if ye have faith and doubt not, not only shall ye do what I have done to the fig-tree, but if ye say to this mountain, " Be thou lifted up and cast into the sea ", it shall be done. And what things soever ye ask for in prayer with faith, ye shall receive '.

And when he had come into the temple, the high priests and the elders of the people came to him whilst he was teaching, and said, ' By what authority dost thou these things? And who gave thee this authority? '

Jesus answered and said to them, ' I also will ask you one question, and if ye answer it for me, I in turn will tell you by what authority I do these things. The baptism of John—whence was it? Of heaven or of men? '

And they reasoned among themselves, saying, ' If we say, " Of heaven ", he will say to us, " Why then did ye not believe him? " But if we say, " Of men "—we fear the multitude, for all regard John as a prophet '.

And they answered and said to Jesus, ' We know not '.

He in turn said to them, ' Neither do I tell you by what authority I do these things.

' But what think ye? A man had two sons. He

21—22. Cf. xvii. 20. The greater the faith in God's power and readiness to give, the greater also the answer to that faith, so far as it is for the recipient's spiritual profit. Elsewhere Our Lord insists upon perseverance, and even importunity (Luke xi. 5—8: xviii. 1—8).

28—30. Matthew alone records this parable of the two sons. In the Vatican MS. and some authorities of secondary importance it is the first son who consents and goes not, and the second who refuses

came to the first and said, " My son, go and work in
 29 the vineyard today ". But he answered and said, " I
 will not "; yet afterwards he repented and went.
 30 And he came to the second and spoke in like manner.
 And he answered and said, " I go, sir "; and he
 31 went not. Which of the two did their father's will? '

They say, ' The first '.

Jesus saith to them, ' Amen I say to you, the pub-
 licans and the harlots are entering the kingdom of
 32 God before you. For John came unto you in the
 way of justness, and ye believed him not, but the
 publicans and the harlots believed him; and your-
 selves, beholding it, did not even repent afterwards,
 so as to believe him.

33 *The* ' Hear ye another parable. There was
 Husbandmen once a householder who planted a vine-
 and the Heir yard, and fenced it round, and dug a
 winepress therein and built a tower; and he let it out
 34 to husbandmen and went abroad. And when the

and repents; and accordingly in xxi. 31 the reading is ' the last ' or
 ' the latter '.

31. Christ's own words show whom the two sons represent. The
 professedly religious are honouring the Father with their lips only
 (xv. 8); but while these remain without, the acknowledged sinners
 (evidently including gentiles: *c.f.* Introd., p. xxviii) are repenting and
 entering the messianic kingdom ' before them ', *i.e.*, both more
 readily and as preferred before them.

32. ' in the way of justness ': exercising the office of leading men,
 by word and example, to penance and holiness upon recognized Old
 Testament lines, without being open (as in a certain sense was
 certainly Christ's mission) to the charge of innovation. *C.f.* (*e.g.*)
 Luke i. 6.

33—46. *The Husbandmen and the Heir*: Mark xii. 1—12: Luke
 xx. 9—19.

33. Isai. v. 1—2: *c.f.* Isai. v. 7: Jerem. ii. 21: Ps. lxxx (lxxix).
 8—16. ' went abroad ': for the most part God, the Master, did not
 visibly interfere, but left His interests to be represented by others.

34. ' the time for the fruits ', to be paid in lieu of rent.

time for the fruits drew near, he sent his servants
 unto the husbandmen to receive his fruits. And the 35
 husbandmen laid hold of his servants; and one they
 beat, and another they slew, and another they stoned.
 Again he sent other servants, more numerous than 36
 the first, and these they treated in like manner.
 Afterwards he sent unto them his son, saying, " They 37
 will reverence my son ". But the husbandmen, see- 38
 ing the son, said among themselves, " This is the
 heir; come, let us kill him and get his inheritance ".
 And laying hold of him they cast him out of the 39
 vineyard and killed him. When therefore the lord 40
 of the vineyard hath come, what will he do to those
 husbandmen? '

They say to him, ' He will bring those evil men to 41
 an evil end, and will let out the vineyard to other
 husbandmen, who will render him the fruits in their
 seasons '.

Jesus saith to them, ' Have ye never read in the 42
 scriptures:

The stone which the builders rejected,
 the same is become the corner-stone;
 This is the Lord's doing,
 and it is wonderful in our eyes?

' Wherefore I say to you, the kingdom of God 43
 shall be taken from you, and shall be given to a
 nation that yieldeth the fruits thereof. And he that 44

35. Cf. xxiii. 33—34: Acts vii. 52.

37. Cf. Hebr. i. 1—2. Christ stands to the prophets as the true son and heir to the 'servants' (*i.e.*, slaves).

41. Cf. Rom. xi, with notes.

42. Ps. cxviii (cxvii). 22—23: twice quoted by St. Peter (Acts iv. 11: I Pet. ii. 4—8).

43. A characteristic verse, found only in Matthew, *cf.* Introd., p. xxviii.

44. Some regard this verse—retained here with most of the ancient authorities—as a gloss from Luke xx. 18.

falleth upon this stone shall be broken to pieces;
and upon whomsoever it fall, it shall crush him '.

- 45 And when the high priests and the Pharisees heard
his parables, they knew that he was speaking of
46 themselves; and they sought to seize him, but were
afraid of the multitudes, because they held him to
be a prophet.

XXII.

1 And Jesus answered and spoke to them
The Marriage again in parables, saying:

- 2 ' The kingdom of the heavens is like
to a king who made a marriage-feast for his son.
3 And he sent forth his servants to summon to the
wedding those invited; and they would not come.
4 Again he sent forth other servants, saying, " Say ye
to those invited, Behold I have prepared my dinner:
my beeves and fatlings are killed and all things are
ready: come ye to the wedding "
5 ' But they heeded not and went their ways, one to
6 his field, another to his business; while the rest laid
hold of his servants and outraged and slew them.
7 And the king was angry, and sent his troops and
destroyed those murderers and burned their city.

XXII. 1—14. *The Marriage Feast:* Matthew only: *cf.* Luke xiv. 16—24. 'Christ foretells the rejection of the Jews and the call of the gentiles; and then He shows the necessity of justness of life and the penalty of indifference' (St. Chrysostom).

2. The imagery was familiar. God the Father espoused His people of old (*cf.* xii. 39, with note: Isai. l. 1: Jerem. ii. 2: Osee ii. 2); now the Son in turn, as foretold (Osee ii. 16—20: Ps. xlv [xliv]), espouses the new Israel, the Church of the new dispensation: *cf.* ix. 15: John iii. 29: Eph. v. 22—32. 'is like': *cf.* xiii. 24, with note.

3—10. The 'servants' are probably, first, the prophets of old; then the Baptist and the apostles with their helpers and successors. 'burned their city': evidently a reference to the destruction of Jerusalem, 70 A.D. The 'guests' who accepted the invitation represent the gentiles: *cf.* Acts xiii. 46: Introd., p. xxviii.

4. 'dinner', the early meal, taken about noon.

Then he saith to his servants, ' The marriage-feast 8
is ready, but those invited were not worthy. Go ye 9
therefore to the crossings of the streets, and whom-
soever ye find, summon to the wedding " .

' And those servants went forth into the streets 10
and gathered together all whom they found, both the
bad and the good; and the bridal-hall was filled
with guests.

' And the king went in to see the guests, and saw 11
there a man who wore no wedding-garment; and 12
he saith to him, " Friend, how camest thou in hither
without a wedding-garment? " But he was dumb-
founded. Then said the king to the servants, 13
" Bind ye his hands and feet, and cast him forth into
the outer darkness; there shall be the weeping and
the gnashing of teeth " .

' For many are called, but few are chosen ' . 14

Then the Pharisees went and took 15
Insidious counsel together how they might entrap 16
Questions him in speech. And they send unto
him their own disciples along with the Herodians,

11—12. ' wedding-garment ' : a robe befitting the royal marriage festivities. It is apparently assumed in the parable that such would be provided for each of the guests from the royal wardrobes : *cf.* Gen. xlv. 22 : II (IV) Kings v. 22. The robe represents the habit of justness and holiness, inward union with the Son of God Himself : *cf.* Eph. iv. 22—24 : Gal. iii. 27.

13. *Cf.* viii. 12, note.

14. The words refer to the first part of the parable. Of all the Israelites invited to the messianic kingdom, few would be actually elected to enter therein : *cf.* Rom. ix—xi, with notes.

15—40. *Insidious Questions* : Mark xii. 13—34a : Luke xx. 20—39 : *cf.* Luke x. 25—28.

15. ' the Herodians ' , partisans of Herod Antipas, Tetrarch of Galilee, and of his family, were a political rather than a religious party, and coquetted with Rome. Their presence would make it the more dangerous for Christ to disapprove of paying tribute.

saying, ' Master, we know that thou art truthful, and
teachest the way of God in truth, and carest naught
for any man, for thou regardest not the person of
17 men. Tell us, then, what thinkest thou? Is it lawful
to give tribute to Cæsar or not? '

18 But Jesus, perceiving their malice, said, ' Why do
19 ye tempt me, ye hypocrites? Shew me the coin of
the tribute '.

20 And they brought him a shilling. And he saith to
them, ' Whose is this image and inscription? '

21 They say, ' Cæsar's '.

Then saith he to them, ' Render therefore to Cæsar
the things that are Cæsar's, and to God the things
that are God's '.

22 And hearing they marvelled; and they left him
and went their way.

23 On that day came to him Sadducees, who say there
is no resurrection; and they asked him, saying,

17. They put the question to One who claimed to be their Messiah, and who had lately allowed Himself to be acclaimed 'the King of Israel' (John xii. 13). To sanction subjection to a pagan ruler, they thought, would damage beyond repair His position and claims. There seemed to be no escape from the dilemma; to approve or disapprove of paying tribute would alike mean ruin for Christ.

18. 'tempt': *cf.* iv. 3, note.

19. 'the coin of tribute' was the silver *denarius* ('shilling': *cf.* xvii. 24, note). The Jews resented this capitation tax, levied by the Romans, as being the token of a foreign yoke.

20—21. It was a rabbinical principle that to recognize a ruler's currency was to recognize his authority (*cf.* Strack and Billerbeck, *ad loc.*). Our Lord therefore recognized the Roman Emperor's authority, but implicitly pointed out that his adversaries recognized it too. In the Old Testament the distinction between civil and religious allegiance, even where the ruler was a pagan, appears as early as the Book of Genesis in the story of Joseph; and the Jews had long been familiar with it. This does not mean that the acceptance of Christ might not have led ultimately to national independence, if Jerusalem had been retained as the centre of the Church (*cf.* Luke xix. 42).

23. 'Sadducees': *cf.* iii. 7, note.

' Master, Moses said: " If a man die childless, his brother shall marry the widow and raise up issue to his brother ". Now there were seven brothers among us. The first married and died, and having no issue left the widow to his brother. In like manner the second also, and the third, unto the seventh. Last of all died the woman. In the resurrection, therefore, whose wife shall she be of the seven? For they all had her '.

But Jesus answered and said to them, ' Ye err, knowing not the scriptures, neither the power of God. For at the resurrection they are neither to marry nor to be given in marriage, but they are all to be like angels in heaven.

' And as for the resurrection of the dead, have ye not read what was said to you by God, " I am the God of Abraham and the God of Isaac and the God of Jacob "? He is not the God of dead men but of living '.

And the multitudes that heard were astounded at his teaching.

But when the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, put a question to tempt him: ' Master, which is the great commandment in the Law? '

24. Deut. xxv. 5—6. This was the so-called levirate marriage-law (from the Latin *levir*, a brother-in-law).

29—32. 'the scriptures', *e.g.*, Exod. iii. 6, clearly implied a continued relationship between God and the dead, which was not possible if the dead ceased to exist. The denial of the soul's immortality lay at the root of the Sadducaean error, 'the power of God' alters in heaven the condition of life on earth.

35. 'a lawyer', 'one of the scribes' (Mark xii. 28): *cf.* ii. 4, note. 'to tempt him': *cf.* iv. 3, note.

37 He said to him, ‘ “ Thou shalt love the Lord thy
 38 God with thy whole heart, and with thy whole soul,
 39 and with thy whole mind ”. This is the great and
 40 first commandment. The second is like thereto:
 “ Thou shalt love thy neighbour as thyself ”. Upon
 these two commandments the whole Law hangeth,
 and the prophets ’.

41 Now whilst the Pharisees were gathered
 42 The Counter-
question together, Jesus asked them, saying,
 ‘ What think ye about the Christ?
 Whose son is he? ’

They say to him, ‘ David’s ’.

43 He saith to them, ‘ How then doth David in spirit
 call him “ Lord ”, saying:

44 The Lord said to my Lord, Sit thou on my right
 hand,

until I put thine enemies beneath thy feet?

45 ‘ If David, then, calleth him “ Lord ” how is he his
 son? ’

46 And no one could answer him a word; neither

37—39. Deut. vi. 5 : Lev. xix. 18. This latter passage is quoted
 also in Matt. v. 43, where see note.

40. ‘ hangeth ’: for the image, *cf.* Isai. xxii. 23—25: for the
 meaning, *cf.* vii. 12 : Gal. v. 14 : Rom. xiii. 8—10 : I Tim. i. 5 :
 I John v. 1—3.

41—46. *The Counter-Question*: Mark xii. 34b—37 : Luke xx.
 40—44.

42. The scribes drew their teaching (and rightly) from such pas-
 sages as II Sam. (II Kings) vii. 12—17 : Ps. lxxxix (lxxxviii). 3—4 :
 Isai. xi. 1—10 : Jerem. xxiii. 5—6.

43. ‘ in spirit ’, *i.e.*, under the Holy Ghost’s influence and inspira-
 tion: the phrase in Mark xii. 36 is ‘ in (or by) the Holy Spirit ’. It
 is doubtless chiefly because of this passage (and the parallel passages
 in Mark and Luke) that the Biblical Commission (under date of
 May 1, 1910) insists on the Davidic authorship of the psalm *Dixit*
Dominus, here quoted by Our Lord as David’s.

44—45. Ps. cx (cix). 1. The reply that Jesus sought to elicit was
 that the Messiah was David’s ‘ son ’ by carnal descent, and David’s
 ‘ Lord ’ in virtue of His divinity.

durst anyone from that day forth ask him any more questions.

		XXIII.
	Then Jesus spoke to the multitudes and	1
Denunciation of the Scribes and Pharisees	to his disciples, saying:	
	‘ Upon the chair of Moses have sitten	2
	the scribes and the Pharisees. All things therefore	3
	whatsoever they command you, observe ye and do;	
	but according to their works do ye not—for they say	
	and they do not. They bind up heavy burdens and	4
	lay them upon men’s shoulders, but themselves will	
	not move them with their finger. And all their	5
	works they do in order to be seen by men. They	
	widen their phylacteries and enlarge their tassels;	

XXIII. 1—12. *Denunciation of the Scribes and Pharisees.* Mark xiii. 38—40: Luke xi. 46: xx. 45—47: *cf.* Matt. xx. 26: Mark x. 43: Luke xiv. 11: xviii. 14.

2—3. The Jewish rabbis had succeeded to the teaching authority of Moses, and in that capacity they voiced the law of God. Their interpretation Christ often condemns (*e.g.*, xxiii. 16—22) and corrects, even as the prophets of old corrected the fallible Jewish rulers and priests. But He admits the authority of ‘the chair’, ‘not theirs but that of Moses’ (St. Augustine). The Mosaic Law was not abrogated till the Crucifixion, so that only after that did obedience to the Law and its representatives become wrong in principle, if undertaken as an obligation: *cf.* Vol. III, Appendix iii, sect. 3: *The Works of the Law*.

4. *Cf.* Acts xv. 10. They burdened men’s lives with a mass of observances which they themselves by means of their casuistry eluded and avoided. The Mishnic treatise ‘*Erubhin*’, for example, sets forth elaborate ways of evading the rigour of the rabbinical sabbath rest by ‘combining’ places theoretically into one, so as to be able to carry objects lawfully from the one to the other.

5. ‘phylacteries’, *lit.* ‘safeguards’, or, as they were called, *tephillin*, ‘prayer-fillets’. ‘These were square capsules, covered with leather, containing on small scrolls of parchment these four sections of the Law: Exod. xiii. 1—10: 11—16: Deut. vi. 4—9: xi. 13—21. The phylacteries were fastened by long leather straps to the forehead, and round the left arm, near the heart’ (Edersheim, *Life and Times*, Vol. II, p. 408). The custom originated in an over-literal interpretation of (*e.g.*) Exod. xiii. 9: Deut. xi. 18. ‘tassels’, *cf.* ix. 20, with note.

6 they love the first couch at suppers and the first seats
 7 in the synagogues and the salutations in the market-
 8 places, and to be called by men, " Rabbi ". Be not
 9 ye are brethren. And call ye father no man upon
 earth, for one only is your father, who is in heaven.
 10 Neither be ye called leaders, for one only is your
 11 leader, the Christ. But he that is greatest among
 12 you shall be your servant. He that exalteth him-
 self shall be humbled, and he that humbleth himself
 shall be exalted.

13 ' But woe to you, scribes and Pharisees,
 The Woes hypocrites; because ye shut the king-
 dom of the heavens in the faces of men.
 Yourselves enter not, neither suffer ye those enter-
 ing to pass in.

14, 15 ' Woe to you, scribes and Pharisees, hypocrites;

6. 'the first couch': *cf.* Luke xiv. 7-11.

8-12. Common sense requires that these negative commands should be understood in a relative sense, like (*e.g.*) Christ's negative statements in John vi. 32: vii. 16, or His precept to hate father and mother, *etc.*, in Luke xiv. 26 (*cf.* Matt. x. 37: Rom. ix. 13, with note). Even as earthly fatherhood is but some feeble reflection of the true and real fatherhood of God (Eph. iii. 15), so the earthly 'master' or 'leader' must acknowledge Christ as the only 'master' and 'leader' by full and independent right. It is by thus humbly acknowledging his own finite dependence that he will deserve to be exalted; he should be no less humble in his conduct.

13-31. *The Woes*: Luke xi. 39, 42, 47-48, 52.

13. *Cf.* xi. 11-15, with note.

14. 'Woe to you . . . because ye devour the houses of widows, and make pretence of long prayers; therefore ye shall receive a heavier judgment': this verse, omitted by the best authorities even from the text of the Latin Vulgate (*cf. Novum Testamentum*, Wordsworth and White), is probably an insertion from Mark xii. 40: Luke xx. 47.

15. *Cf.* Rom. ii. 17-24. What we read in the Acts of the number and quality of the proselytes sufficiently argues a Jewish propaganda.

because ye compass sea and land to gain a single proselyte, and when he is gained, ye make of him a son of hell twofold more than yourselves.

‘ Woe to you, ye blind guides, who say, “ If a man swear by the temple, it is naught; but if he swear by the gold of the temple, he is bound ”. Blind fools! Which is greater, the gold, or the temple that hath hallowed the gold? And again, “ If a man swear by the altar, it is naught; but if he swear by the gift that is on it, he is bound ”. Ye blind, which then is greater, the gift, or the altar that halloweth the gift? He therefore that sweareth by the altar doth swear both by that and by all things thereon. And he that sweareth by the temple, doth swear both by that and by him who dwelleth therein. And he that sweareth by heaven doth swear by the throne of God and by him who is seated thereon.

‘ Woe to you, scribes and Pharisees, hypocrites; because ye tithe mint and dill and cummin, and ye have neglected the weightier things of the Law—justice and mercy and faith. These things it behoved you to do, nor yet to neglect those others. Blind guides, who strain out the gnat but swallow the camell

‘ Woe to you, scribes and Pharisees, hypocrites; because ye clean the outside of the cup and of the dish, but within they are full of extortion and excess. Blind Pharisee! Clean first the inside of the cup

16—18. ‘ he is bound ’, *lit.*, ‘ is a debtor ’, under an obligation.

20—22. *Cf.* v. 34—37, with note.

23. They extended to the smallest herbs the law of Lev. xxvii. 30: Deut. xiv. 22—23.

24. The saying was apparently proverbial.

25. *Cf.* Mark vii. 3—4.

and the dish, that their exterior too may be clean.

27 'Woe to you, scribes and Pharisees, hypocrites;
because ye are like unto whited sepulchres, which
appear beautiful without, but within are full of dead
28 bones and of all uncleanness. So ye also appear to
men just without, but within ye are full of hypocrisy
and iniquity.

29 'Woe to you, scribes and Pharisees, hypocrites;
because ye build the sepulchres of the prophets and
30 adorn the tombs of the just, and ye say, "Had we
lived in the days of our fathers, we would not have
been their partners in shedding the blood of the pro-
31 phets"; so that ye bear witness against yourselves
that ye are sons of those who slew the prophets.

32 'Fill ye up yourselves the measure of
your fathers!

33 'Fill ye up the
measure' 'Ye serpents, brood of vipers, how are
34 ye to flee from the judgment of hell? Wherefore,
behold, I send forth unto you prophets and wise
men and scribes; some ye shall slay and crucify, and
some ye shall scourge in your synagogues and hunt
35 from city to city, that upon you there may come all

27. A reference to the annual whitening of the tombs, that passers-by might more easily avoid the defilement incurred by contact: *cf.* Num. xix. 16.

29—31. 'Though their words said otherwise, their character and conduct proved that their building up of the sepulchres was rather the complement of the murder of the prophets than an atonement for it: *cf.* Luke xi. 48' (Rickaby). The full force of the passage is brought out in Luke; for terrible irony it is unsurpassed.

32—39. 'Fill ye up the measure': Luke xi. 49—51: xiii. 34—35.

32. 'Fill ye up the measure of your fathers; make good their deficiency. They slew the servants, the prophets; do ye crucify the Lord, Him whom the prophets proclaimed' (St. Jerome).

33—34. *Cf.* xiii. 52, note: xxi. 35: xxiii. 37: I Cor. xii. 4—11: Acts v. 40: vii. 57—58: viii. 1—4: II Cor. xi. 23—25: *Introd.*, p. xxix.

35. *Cf.* II Chron. (II Paral.) xxiv. 20—22. There 'Zachariah' is called 'son of Yehoyada', and St. Jerome actually found this

the just blood shed upon the earth, from the blood of Abel the just unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary and the altar. Amen I say to you, all these things shall 36
come upon this generation.

'Jerusalem, Jerusalem, that slayest the prophets 37
and stonest those who are sent unto thee, how often would I have gathered together thy children, as a bird gathereth together her nestlings under her wings, and ye would not! Behold, "your house is left to 38
you desolate". For I say to you, ye shall not see 39
me henceforth until ye say, "Blessed is he that cometh in the name of the Lord" '.

XXIV.

1

And Jesus came forth and was going
away from the temple, when his dis-
ciples approached to shew him the
buildings of the temple. But he answered and said 2

reading in the Gospel of the Nazarenes. Either that is the correct reading, and the change to 'Barachiah' is due to a copyist who had in mind 'Zachariah, son of Barachiah' of Zach. i. 1; or St. Matthew—as also St. Luke (xi. 51)—omitted the father's name (as does the Sinaitic codex), which a mistaken copyist added. 'the sanctuary': *cf.* xxvii. 51, with note.

37—39. *Cf.* Luke xiii. 34—35. It is difficult to be sure of the precise occasion of these words: one would naturally take Our Lord's final reference to be to His triumphal entry on Palm Sunday.

38. Jerem. xxii. 5 (*cf.* xii. 7). 'your house', *i.e.*, the city, the home of the 'children' of Jerusalem (personified in the previous verse) 'is left to you (present of prophetic certitude) God-forsaken!' An allusion to Christ's rejection of Israel and the consequent destruction of city and Temple. It is possible (but less likely) that the word 'desolate' should be omitted from the text; but even so the general sense would be the same.

39. Ps. cxviii (cxvii). 26.

XXIV. 1—28. *The end of Jerusalem:* Mark xiii. 1—23: Luke xxi. 5—24: *cf.* Matt. x. 17—22: Luke xvii. 23—24, 31, 37. Upon the general question of the exegesis of this chapter, *cf.* Mark xiii. 4, note; here, as there, the more literal interpretation is followed.

2. The prophecy was fulfilled as a general statement; not to be pressed with extreme and utter literalness.

to them, 'See ye not all these things? Amen I say to you, there shall not be left here a stone upon a stone, that shall not be thrown down'.

3 And when he was seated upon the Mount of Olives, the disciples came unto him privately, saying, 'Tell us when these things shall be, and what shall be the sign of thy coming, and of the consummation of the world?'

4 And Jesus answered and said to them:

5 'Look to it that no man lead you astray. For many shall come in my name, saying, "I am the Christ", and they shall lead many astray. And ye shall hear of wars and rumours of wars. Take heed, be not alarmed; these things "must befall", but
7 the end is not yet. For "nation shall rise against nation, and kingdom against kingdom", and there
8 shall be famines and earthquakes in places; but all these things are only the beginning of sorrows.
9 'Then shall they deliver you over to affliction and shall put you to death, and ye shall be hated of
10 all the nations because of my name. And then
"shall many be scandalized", and they shall betray
11 one another and hate one another. And many false
12 prophets shall arise and shall lead many astray. And

3. 'coming' or *parousia*, a word that we know from the papyri to signify the visit of a royal and therefore (by reason of the prevalent ruler-worship) divine personage. Cf. Fr. Lattey's *Ruler-worship in the Bible* in the *Irish Theological Quarterly* for July, 1919.

5. Cf. Acts v. 36—37: viii. 9: xxi. 38: Josephus, *Jewish War*, Bk. II, chap. 13.

6. Dan. ii. 28.

7. II Chron. (Paral.) xv. 6: Isai. xix. 2.

8. At this point Mark (xiii. 9—13) and Luke (xxi. 12—19) insert the passage probably transferred by St. Matthew to x. 17—22.

10. Cf. Dan. xi. 41 (LXX).

11. Cf. II Pet. ii. 1: iii. 3—4.

12. Cf. Luke xviii. 8.

because iniquity shall be multiplied, the charity of
the many shall grow cold. But he that persevereth 13
to the end, he shall be saved. And this gospel of 14
the kingdom shall be preached throughout the world
for a witness unto all the nations; and then shall
come the end.

'When therefore ye see "the abomination of 15
desolation", spoken of through Daniel the prophet,
standing "in a holy place"—let him that readeth 16
understand—then let those in Judaea flee to the 17
mountains; let not him that is upon the housetop 18
come down to fetch what is in his house, neither let
him that is in the field turn back to fetch his cloak.

'Woe to them that are with child and to them that 19
give suck in those days! Pray that your flight be not 20
in the winter or on the sabbath; for there shall then 21
be great "affliction, such as hath not been from the

14. *Cf.* Rom. i. 8: x. 18: Col. i. 6, 23. St. Paul appears to be speaking of the Greco-Roman world of his day, with the nations bordering upon it; and we may take this verse in the same sense.

15. Dan. ix. 27: xii. 11. 'The abomination of desolation', here personified, probably consists of the heathen legions of Rome, which under Titus captured Jerusalem in 70 A.D.: *cf.* Luke xxi. 20. St. Jerome (on the present verse) suggests more definitely the statue of Caesar placed by Pilate in the Temple, or else (but this could only refer to the second destruction of Jerusalem in 135 A.D.) the equestrian statue of Hadrian which stood on the very spot of the Holy of Holies down to his own time. The significance of these statues can only be understood in the light of Roman emperor-worship (*cf.* xxiv. 3, note), against which the Apocalypse inveighs (Apoc. ii. 13: xiii. 4, 12—15). The parenthetic words, 'let . . . understand', are probably Our Lord's own (not St. Matthew's), calling attention to this sign from Daniel.

17. An outer staircase is implied (*cf.* Mark ii. 1, note); the man must take the nearest way to safety.

20. 'on the sabbath': *cf.* Exod. xvi. 29. 'A sabbath-day's journey' (Acts i. 12) was reckoned at something under one mile. The Christians, then still zealous for the Law (*cf.* Acts xxi. 20), might therefore be involved in the general destruction.

21. Dan. xii. 1.

- beginning of the world until now ", and never shall
 22 be. And unless those days had been shortened, no
 flesh had been saved ; but because of the elect those
 days shall be shortened.
- 23 ' Then if anyone say to you, " Behold, here is the
 24 Christ " or " there ", believe it not. For there shall
 arise false christs and " false prophets, and they shall
 display great signs and wonders " so as to mislead, if
 25 possible, even the elect. Behold, I have told you be-
 26 forehand. If therefore they say to you, " Behold, he
 is in the wilderness ", go not forth ; " behold, he is
 27 in the store-rooms ", believe it not. For as the light-
 ning cometh forth out of the east and is beheld even
 unto the west, so shall be the coming of the Son of
 28 Man. Wheresoever the body be, there shall the vul-
 tures be gathered together.

22. The siege of Jerusalem lasted five months.

24. Deut. xiii. 1.

26. Christ's coming will not be secret ; there will be no need to seek Him in desert spots, or in the more secluded parts of houses.

27. Here, as in x. 23 : xvi. 28 : xix. 28 (where see notes), the reference is primarily but not exclusively (the antitype must not be overlooked) to the glorious manifestation of Christ, seen in two closely associated events—the destruction of the centre of Judaism and the triumphant establishment of His own kingdom on earth. The point of comparison here appears to be, that as the presence of the lightning is manifest and acknowledged not just 'here' and 'there', but from horizon to horizon (*cf.* Malachy i. 11), 'so shall be the coming of the Son of Man' in His kingdom. 'By "east" and "west" He signifies the whole world throughout which the Church was to be . . . He warns His disciples that, once the authority of the Church has been set up clear and manifest, they give no credence to schismatics and heretics' (St. August., *Quaest. Evang.*, i. 38).

28. *Cf.* Job. xxxix. 27—30. The Roman 'eagles' (the word used here for 'vultures') will gather upon the city stricken by God. The saying was probably proverbial.

The End
of the World

‘ And straightway after the affliction of
those days, “ the sun shall be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven, and the powers
of the heavens shall be shaken ”. And then shall
appear the sign of the Son of Man in the heaven;
and then “ shall all the tribes of the earth wail ”,
and they shall see “ the Son of Man coming upon
the clouds of heaven ” with power and great glory.
And he shall send forth his angels “ with a great
trumpet ” and “ they shall gather together his elect
from the four winds, from end to end of the
heavens ”.

Signs and
Warnings

‘ And from the fig-tree learn her par-
able. As soon as the branch thereof
cometh to be tender and putteth forth

29—31. *The end of the world*: Mark xiii. 24—27: Luke xxi. 25—28.

29. Isai. xiii. 10: xxxiv. 4. ‘straightway’ is probably here ‘a term of prophecy, not of history’, and so does not imply immediate sequence, which indeed in any case is not always to be pressed: *cf.* Mark i. 10, note. Similar terms are common in apocalyptic literature to introduce a new scene in a rapidly changing series of visions: *cf.* Apoc. xi. 14: xxii. 12: IV Esdras (not a canonical book) xvi. 52 (53). ‘the powers of heaven’ are the heavenly bodies in general; the expression comes through the Greek Septuagint from the Hebrew *Sabaoth*, *lit.* ‘hosts’.

30. Zach. xii. 12: Dan. vii. 13: *cf.* Apoc. i. 7. The precise nature of ‘the sign of the Son of Man’—whether His cross, or Christ Himself, or a blaze of glory—is uncertain. The cross ‘to show that all this glory is the fruit of the passion’ (St. Thomas), found favour with the Fathers and took its place in the liturgy of the Church: ‘This sign of the cross shall be in the sky when the Lord shall come in judgment’ (Office for the Feast of the Finding of the Holy Cross).

31. Isai. xxvii. 13: Zach. ii. 6: Deut. xxx. 4: *cf.* Matt. xiii. 41: I Cor. xv. 52: I Thess. iv. 16.

32—42. *Signs and Warnings*: Mark xiii. 28—37: Luke xxi. 29—36: *cf.* Luke xvii. 26—27, 34—35: Matt. xxv. 13.

- 33 the leaves, ye know that summer is nigh. So in like
 34 manner yourselves, when ye see all these things, know
 35 ye that it is nigh, at the door. Amen I say to you,
 36 this generation shall not pass away until all these
 37 things be accomplished. Heaven and earth shall pass
 38 away, but my words shall not pass away.
 39 ' But about that day and hour none knoweth, not
 40 even the angels of the heavens, nor yet the Son, but
 41 the Father alone. For such as were the days of
 42 Noah, so shall be the coming of the Son of Man.
 43 For as in the days before the deluge they were eating
 44 and drinking, marrying and giving in marriage, until
 45 what day " Noah went into the ark ", and they
 46 understood not until the deluge came and swept them
 47 all away; even so shall be the coming of the Son of
 48 Man. Then shall two men be in the field, one is to
 49 be taken and one to be left; two women grinding
 50 with the handmill, one is to be taken and one to be
 51 left. Watch ye, therefore, for ye know not what day
 52 your master cometh.

33—36. 'When ye see all these things'. Apparently Christ is harking back to xxiv. 15 and referring primarily to the clear signs of the impending destruction of Jerusalem, even as the contrasting words—'but about that day and hour' (verse 36)—recall the hearer to xxiv. 29 and point to a very different event (the consummation of the world), and to a very uncertain time, but assuredly other than that which is to fall within the lifetime of Christ's hearers (xxiv. 34).

36. 'nor yet the Son': Jesus knew 'that day and hour', but not with knowledge that He was commissioned to reveal: *cf.* xi. 27: Acts i. 7: John xv. 15. The words are absent from the Vulgate, however, and from many MSS., and may have crept in from Mark xiii. 32.

37—39. Gen. vii. 7: *cf.* Luke xvii. 26—30.

40—41. *Cf.* Luke xvii. 34—35. 'taken' (*i.e.* unto God: *cf.* xvii. 1) and 'left' (*i.e.*, forsaken: *cf.* xxiii. 38) are here practically equivalent to 'elect' and 'reprobate': *cf.* xxv. 34, 41.

42. This precept is urged in the three following parables, to the second of which (xxiv. 45—51) it is most akin in expression.

' But of this be assured, that had the 43
 The Faithful master of the house known at what time
 Servant the thief was coming, he would have
 watched and would not have suffered his house to be
 broken open. Wherefore be ye also ready, for at 44
 the hour that ye think not the Son of Man is to come.
 ' Who then is the faithful servant and wise, whom 45
 his master hath set over his household, to give them
 their food at the due time? Blessed that servant, 46
 whom his master when he cometh shall find so doing.
 Amen I say to you, he will set him over all his 47
 belongings. But if that evil servant say in his heart, 48
 " My master tarrieth ", and begin to strike his fellow- 49
 servants, and to eat and drink with drunkards; the 50
 master of that servant shall come on a day that he
 thinketh not, and at an hour that he knoweth not,
 and he shall cut him asunder, and assign his lot with 51
 the hypocrites. There shall be the weeping and the
 gnashing of teeth '.

' Then shall the kingdom of the heavens **XXV.**
 be like to ten virgins, who took their **I**
 lamps and went forth to meet the bride-
 groom. Now five of them were foolish, and five **2**

43—51. *The faithful servant*: Luke xii. 39—46.

43. 'at what time', *lit.* 'at what watch': *cf.* xiv. 25, note. It has seemed best to avoid the repetition of the emphatic 'watch' (xxiv. 42, 43: xxv. 13).

51. 'shall cut him asunder': the words that follow here, and still more in Luke xii. 47—48, seem to indicate a severe scourging rather than death. 'There shall be the weeping', *etc.*: *cf.* viii. 12, note.

XXV. 1—13. *The ten virgins*: Matthew only: *cf.* Luke xiii. 25—27: Matt. xxiv. 42: Mark xiii. 35. The parable continues the foregoing admonitions to vigilance, and borrows its imagery from Jewish marriage customs. The espousals have taken place long before: *cf.* i. 18. Now, about the second watch of the night, the

3 were wise. For on taking their lamps the foolish
 4 took with them no oil; but the wise took oil in their
 5 flasks together with their lamps. And whereas the
 6 bridegroom tarried, they all became drowsy and
 7 slept. But at midnight there came a cry, "Behold
 8 the bridegroom, come ye forth to meet him!" There-
 9 upon all those virgins arose and trimmed their lamps.
 10 And the foolish said to the wise, "Give us of your
 11 oil, for our lamps are going out". But the wise
 12 made answer, saying, "There may not be enough for
 13 us and for you; go ye rather unto them that sell,
 and buy ye for yourselves". But whilst they were
 departing to buy, the bridegroom came; and the
 virgins that were ready went in with him to the
 marriage-feast, and the door was shut. Later there
 come also the other virgins, saying, "Lord, lord,
 open to us". But he answered and said, "Amen I
 say to you, I know you not". Watch ye, therefore,
 for ye know not the day nor the hour.

bride with her virgin escort awaits in her own home the coming of the bridegroom, who, attended by his own friends, will conduct her to the home prepared: *cf.* i. 24. Messengers appear at intervals to bid the bride be ready, and finally announce, 'Behold, the bridegroom cometh'. Whereupon she sends forth her maidens to meet him and lead him to her, and then without delay the two companies together repair in solemn procession, with lamps and torches, to the home of the bridegroom, where the nuptials are celebrated amid feasting and rejoicing. *Cf.* E. Power, S.J., in *Verbum Domini*, Vol. III., pp. 58—63.

1. Some MSS. *etc.*, add to this verse the words 'and the bride', more generally admitted to be an interpolation.

8. 'are going out': not implying that the lamps had been kept burning indoors, but that upon being lit they flickered out for lack of oil.

11—12. *Cf.* vii. 22—23: Luke xiii. 25—29.

13. *Cf.* xxiv. 36, 42, 44.

14
15
16
17
18
19
20
21
22

The Talents
14
15
16
17
18
19
20
21
22

' It is as when a man who was going
 abroad called his servants and delivered
 to them his belongings. To one he gave
 five talents, to another two, to another one—to each
 according to his personal ability—and he went abroad.
 Straightway he that had received the five talents went
 and trafficked therewith, and gained five more. In
 like manner he that had received the two gained
 other two. But he that received the one went and
 dug into the earth, and hid therein his lord's money.
 Now after a long time the lord of those servants
 cometh and maketh up his accounts with them. And
 he that had received the five talents came bringing
 five more talents, and said, " My lord, thou didst
 deliver to me five talents; behold, I have gained five
 talents more ". His lord said to him, " Well done,
 thou good and faithful servant! Thou wast faithful
 over few things, I will place thee over many; enter
 thou into the joy of thy lord ". He also that had
 received the two talents came and said, " My lord,
 thou didst deliver to me two talents; behold, I have

14—30. *The talents*: Luke xix. 11—27: *cf.* Matt. xiii. 12: Mark iv. 25: Luke viii. 18. The parable conveys the truth that men have received different opportunities and natural qualities from Almighty God, and will be judged, not by one absolute standard of accomplishment, but according to their use of what they have received.

14—15. In the 'lord' and 'his servants' we readily recognize Christ—soon to withdraw His visible presence—and the disciples, to whom He has committed His treasures of grace and truth, here represented by the 'talents': *cf.* xviii. 24, note. 'according to his personal ability': not implying that a man's supernatural gifts are necessarily in proportion to those of nature, but in keeping with them.

21. 'The joy of thy lord' in the image probably refers to a feast in which the faithful one was invited to take part; in the antitype it is man's share in the selfsame happiness wherewith Our Lord and God is Himself happy—the vision and enjoyment of Himself (St. Thomas).

23 gained two talents more ". His lord said to him,
 " Well done, thou good and faithful servant! Thou
 wast faithful over few things, I will place thee over
 24 many; enter thou into the joy of thy lord ". He
 too that had received the single talent came and said,
 " My lord, I knew thee to be a hard man, reaping
 where thou hast not sown, and garnering where thou
 25 hast not winnowed; so being afraid, I went and hid
 thy talent in the earth. Behold, thou hast what is
 26 thine ". And his lord answered and said to him,
 " Thou wicked and slothful servant! Knewest thou
 that I reap where I have not sown, and garner where
 27 I have not winnowed? Thou oughtest therefore to
 have put my money with the bankers, and I at my
 coming would have recovered what was mine with
 28 interest. Take ye therefore the talent from him, and
 29 give it to him that hath the ten talents. For to
 everyone that hath shall be given, and given abundantly;
 but as for him that hath not, even what he
 30 hath shall be taken from him. And that useless
 servant cast ye forth into the outer darkness; there
 shall be the weeping and the gnashing of teeth ".

31 ' But when the Son of Man cometh in
 The Last Judgment his glory, and all the angels with him,
 then shall he sit upon the throne of his
 32 glory, and all the nations shall be gathered together

29. For the parallel passages, *cf.* xiii. 12, note.

30. God condemns the non-use as well as the misuse of His gifts. Lesser abilities and lesser graces do not justify negligence. 'useless' is here the fateful summing up of the Judge who knows all; in Luke xvii. 10 it is the word put upon the servants' lips as an expression of humility. 'there shall be the weeping', *etc.*: *cf.* viii. 12, note.

31—46. *The last judgment*: Matthew only.

31. *Cf.* Zach. xiv. 5: Matt. xvi. 27: Mark viii. 38: II Thess. i. 7: Apoc. xx. 11—13.

before him. And he shall separate men one from another, as the shepherd doth separate the sheep from the goats; and he shall place the sheep on his right hand, but the goats on his left. Then shall the King say to those on his right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me to eat, thirsty and ye gave me to drink: I was a stranger and ye brought me within, naked and ye clothed me: I was sick and ye visited me, in prison and ye came unto me".

'Then shall the just answer him, saying, "Lord, when did we see thee hungry and did feed thee, or thirsty and did give thee to drink? When did we see thee a stranger and did bring thee within, or naked and did clothe thee? When did we see thee sick or in prison and did come unto thee?"

'And the King answering shall say to them, "Amen I say to you, inasmuch as ye did it to one of the least of these my brethren, ye did it to me".

'Then shall he say likewise to those on his left: "Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels. For I was hungry and ye gave me not to eat, thirsty

34. *Cf.* Eph. i. 3—5. 'the King': here only in the gospels does 'the Son of Man' Himself assume the royal title (but *cf.* John xviii. 37). His position throughout this picture of the Last Judgment is very significant: *cf.* *Introd.*, p. xxix.

35—40. Although even the just do not realize in how true a sense they were dealing personally with Christ, there is no reason to suppose that they lack the divine charity which 'is the fulfilment of the Law' (Rom. xiii. 10). Mere external works as such have no value for Christ, any more than for St. Paul: *cf.* xxiii. 25, *etc.*

41. *Cf.* II Pet. ii. 4: Jude 6. This description of the fire of Hell as prepared originally for others is of itself a decisive argument against explaining it in a merely subjective sense, of thoughts and emotions, *etc.*

- 43 and ye gave me not to drink: I was a stranger and ye brought me not within, naked and ye clothed me not: sick and in prison, and ye visited me not".
- 44 'Then shall they likewise answer, saying, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?"
- 45 'Then shall he answer them, saying, "Amen, I say to you, inasmuch as ye did it not to one of these least, neither did ye do it to me".
- 46 'And these shall depart unto everlasting punishment, but the just "unto everlasting life" '.

D

The Passion and Resurrection. (cc. XXVI—XXVIII.)**I. The Last Supper and the Sanhedrin.** (Chap. XXVI.)**XXVI.**

- 1 ^{Supper at}
^{Bethany: Betrayal} And it came to pass that when Jesus
^(Wednesday) had brought all these words to a close,
- 2 he said to his disciples, 'Ye know that after two days cometh the passover, and the Son of Man is to be delivered up to be crucified'.
- 3 Then were gathered together the high priests and the elders of the people in the courtyard of the high
- 4 priest, who was called Caiaphas. And they took

46. Some therefore are finally lost: cf. vii. 23.

XXVI. 1—16. *Wednesday: supper at Bethany: betrayal:* Mark xiv. 1—11: Luke xxii. 1—6: John xii. 1—8: cf. Luke vii. 36—50: John xiii. 27.

2. Cf. Exod. xii.

3. 'the courtyard' (αὐλή) or possibly the 'house' or 'palace' itself (Lagrange), where one would expect so secret a gathering to be held; but it is not certain that the word can bear this latter meaning: cf. Moulton and Milligan, *Vocab. of Greek Test.*, sub. voce: Milligan, *Greek Papyri*, p. 30. Joseph 'Caiaphas', deposed after a pontificate of sixteen years, was the son-in-law of Annas, five of whose sons also held the same office: cf. John xviii. 13—14.

counsel together how they might seize Jesus by guile and put him to death. But they said, ' Not during the festival, lest a tumult arise among the people '. 5

Now when Jesus was in Bethany in the house of Simon the leper, there came to him a woman with an alabaster jar of costly ointment, and she poured it over his head whilst he lay at table. And the disciples upon seeing it were indignant and said, ' Why this waste? This could have been sold for much and given to the poor '. 6 7 8 9

And Jesus, knowing it, said to them, ' Why do ye trouble this woman? She hath wrought a good work upon me. For the poor ye have with you always, but me ye have not always. For she in pouring this ointment over my body hath done it for my burial. Amen I say to you, wheresoever this gospel is preached throughout the world, that also which she hath done shall be told for a memorial of her '. 10 11 12 13

Then one of the Twelve, called Judas Iscariot, went unto the high priests and said, ' What will ye give me to betray him unto you? ' 14 15

6—7. The incident here related probably occurred the day before Palm Sunday (*cf.* John xii. 1—19), but St. Matthew's arrangement, like St. Mark's, serves to emphasize its relation to the passion. ' a woman ', Mary, the sister of Martha and Lazarus (John xii. 2—3).

12. The anointing is a presage of Christ's death, and in His intention is to supply for the incompleteness of the anointing that followed His death, an incompleteness due to the sabbath and the resurrection: *cf.* Mark xvi. 1: John xix. 39—42.

13. Our Lord, however, looks far beyond His death to the preaching of the gospel and of this ' good work '. ' Lo, what He said hath come to pass. Whithersoever thou goest, thou wilt find her praises proclaimed . . . The inhabitants of Persia, of India . . . and of the British Isles celebrate this deed ' (St. Chrysostom, *ad loc.*).

15. Zach. xi. 12. ' to betray him ', *lit.*, ' and I will betray him ', a semitism. ' appointed ', a well-established meaning for the word: *cf.* Moulton and Milligan, *sub voce*. It could also mean ' weighed ', as in the original prophecy; but such weighing was obsolete, and in Mark xiv. 11 they only promise. The ' pieces of silver ' were doubtless

- 16 "And they appointed him thirty pieces of silver ";
and thenceforth he sought opportunity to betray him.
- 17 **The Last Supper**
(Thursday) Now upon the first day of the unleavened bread the disciples came to Jesus, saying, ' Where wilt thou that we prepare for thee to eat the passover? '
- 18 And he said, ' Go ye into the city unto such and such a man, and say to him, The Master saith, " My time is near; at thy house I keep the passover with my disciples " '.
- 19 The disciples did as Jesus bade them, and they
20 prepared the passover; and when evening had fallen
21 he lay at table with the Twelve. And whilst they were eating he said, ' Amen I say to you, one of you shall betray me '.
- 22 And they were greatly distressed, and began each to say to him, ' Is it I, Lord? '
- 23 And he answered and said, ' He that hath dipped

nominally shekels, as in the passage of Zachary referred to here, and in xxvii. 9; and there is probably a covert reference to thirty shekels as the value of a slave: *cf.* Exod. xxi. 32: Philip. ii. 7. But the actual coin used would probably be the *stater* or four-drachma piece, mentioned in xvii. 27: *cf.* the notes there and on xvii. 24.

17—35. *Thursday: The Last Supper:* Mark xiv. 12—31: Luke xxii. 7—39: John xiii—xvii: 1 Cor. xi. 23—25: *cf.* Luke xxii. 3.

17. ' By " the first day of the unleavened bread " He means the day before the Azymes; for they reckoned their day always from the evening . . . It was on the fifth day of the week that " the disciples came to Him " ' (St. Chrysostom), that is, on the Thursday evening, after sunset. Reasons in defence of this view, and excluding the celebration of a Jewish passover at the Last Supper, are given at some length in the Appendix to St. Mark's Gospel. That ' the first day of unleavened bread ' can mean Nisan 14, at the close of which the passover was eaten, has now been proved (in confirmation of St. Chrysostom, followed in the appendix) by Strack and Billerbeck, *Kommentar zum N.T., etc.*, Vol. II, p. 813.

18. ' My time ', *i.e.*, the hour when men would be suffered to lay hands on Him: *cf.* xxvi. 45: John vii. 30: viii. 20.

19. In the appendix just mentioned it is explained that such preparations would have to begin twenty-four hours beforehand.

23. ' He that hath dipped ', emphasizes the close intimacy in

his hand into the bowl with me, he shall betray me. The Son of Man goeth, as it is written of him; but 24
 woe to that man through whom the Son of Man is betrayed! It were good for that man if he had not been born'.

And Judas, his betrayer, answered and said, 'Is 25
 it I, Rabbi?'

He saith to him, 'Thou hast said it'.

And whilst they were eating, Jesus took bread, 26
 and blessed and brake and gave to the disciples, saying, 'Take ye, eat, this is my body'.

And he took a cup, and after giving thanks he 27
 gave it to them, saying, 'Drink ye all from it; for 28
 this is my blood, the blood of the covenant, which is being shed for many unto the forgiveness of sins. I 29

which Judas lived with Him: *cf.* Ps. xli (xl).9, quoted in Mark xiv.18: John xiii. 18. Others gather from John xiii. 24—26 that this detail indicated the betrayer, but was spoken privately to St. John.

24. 'as it is written', both of Christ's betrayal (see preceding note) and of His death (*e.g.*, Isai. liii).

26—28. The Synoptic gospels, taken by themselves, would bring the reader less prepared than were the apostles to the sublime mysteries expressed in these verses, which should be read in the light of the preparatory promise and events narrated in John vi. The two formulas of consecration embody the Catholic doctrine of transubstantiation: *cf.* Mark xiv. 22—23, note. 'my blood, the blood of the covenant': in the Greek simply, and without the repetition (here inserted for clearness) 'my blood, of the covenant': *cf.* Exod. xxiv. 8: Zach. ix. 11. As Moses dedicated the Old Covenant with the blood of the sacrifice (*cf.* Hebr. ix. 18—20), so Christ dedicates the 'New'—a word which some MSS. (with less probability) actually insert into the text: *cf.* I Cor. xi. 25. 'is being shed': the use of the present participle may imply an actual sacramental immolation there and then effected or initiated. The argument, however, is not peremptory: Father Lattey in his *Theses Paulinae* (Rome, Biblical Institute: Thesis I) has shown that both in Greek (*e.g.*, Acts xxi. 2—3) and Hebrew (Malachy i. 11) and Aramaic (Dan. ii. 13) the participle can imply merely impending action. 'for many unto forgiveness of sins', accentuating the sacrificial and propitiatory character of Christ's oblation.

29. This was to be Christ's last feast upon earth as a mortal man: *cf.* Luke xxii. 29—30.

say to you, henceforth I shall not drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father '.

30 And after a hymn they went forth unto the Mount
31 of Olives. Then Jesus saith to them, ' All ye shall be scandalized this night because of me ; for it is written, " I will smite the shepherd, and the sheep
32 of the flock shall be dispersed " ; but after I am risen, I will go before you into Galilee '.

33 Peter answered and said to him, ' Even if all shall be scandalized because of thee, I will never be scandalized '.

34 Jesus said to him, ' Amen I say to thee, this very night, before the cock crow, thou shalt deny me thrice '.

35 Peter saith to him, ' Though I should have to die with thee, I will not deny thee '.

✓ And in like manner said all the disciples.

36 Then Jesus cometh with them to a plot
The Prayer of land called Gethsemane ; and he
in the Garden saith to his disciples, ' Sit ye here, whilst I go yonder and pray '.

37 And he took with him Peter and the two sons of
38 Zebedee ; and he began to be distressed and dismayed. Then he saith to them, " My soul is sorrowful unto death " ; stay ye here and watch with me '.

31. Zach. xiii. 7.

32. Cf. xxviii. 7, 10, 16.

36—46. *The prayer in the garden*: Mark xiv. 32—42: Luke xxiii. 40—46: cf. John xiv. 31: xviii. 1, 11.

38. Ps. xlii. 5, 11: xliii. 5 (xli. 6, 12: xlii. 5). The words here quoted by Our Lord form part of the common refrain of these two psalms, of which (as the Clementine Vulgate notes in the margin) the second is really a continuation of the first.

And going forward a little he fell upon his face, 39
praying and saying, 'My Father, if it be possible,
let this cup pass away from me; yet not as I will,
but as thou wilt'.

And he cometh unto the disciples and findeth them 40
asleep, and he saith to Peter, 'Could ye not then
watch one hour with me? Watch ye and pray, lest 41
ye enter into temptation. The spirit indeed is willing,
but the flesh is weak'.

Again he departed and prayed a second time, 42
saying, 'My Father, if this cannot pass away unless
I drink it, thy will be done'.

And again he came and found them asleep, for 43
their eyes were heavy. And leaving them again, he 44
departed and prayed a third time, repeating the same
words. Then he cometh unto the disciples and saith 45
to them, 'Sleep on now, and rest! Behold, the hour
is nigh, and the Son of Man is to be betrayed into
the hands of sinners. Arise, let us go; behold, he 46
that betrayeth me is at hand'.

And whilst he was yet speaking, behold, 47
The Betrayal Judas came, one of the Twelve, and with
him a great multitude with swords and
clubs, from the high priests and elders of the people.

39. *Cf.* xx. 22: John xviii. 11. 'if it be possible': Christ Himself was well aware that it would be inconsistent with the divine purpose to 'let this cup pass away' from Him, but for our sakes He gives expression to His natural human repugnance to 'the cup' (*cf.* xxvi. 38), His human will remaining the while in perfect harmony with the divine. *Cf.* xxvi. 53—54, with note: vi. 10: John iv. 34: Philip. ii. 8.

42. 'this', *i.e.*, 'cup', as in xxvi. 39.

45. 'Sleep on now, and rest!' Doubtless spoken in irony.

47—56. *The betrayal*: Mark xiv. 43—52: Luke xxii. 47—53: John xviii. 2—11.

47. 'one of the Twelve': the same emphatic expression occurs in Mark xiv. 20.

48 Now he that betrayed him had given them a sign, saying, 'Whomsoever I shall kiss, that is he; seize him'.

49 And straightway he went up to Jesus and said, 'Hail, Rabbi!' And he kissed him.

50 Jesus said to him, 'Friend, for what a purpose art thou come!'

Then they came forward and laid hands on Jesus
51 and seized him. And behold, one of those with Jesus stretched forth his hand and drew his sword, and smiting the servant of the high priest, cut off his
52 ear. Then Jesus saith to him, 'Put back thy sword into its place; for all that take the sword shall perish
53 by the sword. Or thinkest thou I cannot beseech my Father, and he forthwith will furnish me more than
54 twelve legions of angels? How then are the scriptures to be fulfilled, that so it must befall?'

55 In that hour Jesus said to the multitude, 'Are ye come out as against a robber with swords and clubs to arrest me? Day after day I sat in the temple teaching, and ye seized me not'.

56 Now all this was done that the scriptures of the

50. 'for what a purpose art thou come!' The translation of the Greek is here difficult and uncertain. Literally it reads simply, 'for which thou art come', which some understand as an abbreviation (used under strong emotion) for 'Do that for which thou art come', comparing John xiii. 27; but various usages and possible constructions (*cf.* Blass, *Grammar of New Testament Greek*, Engl. transl., p. 331; Moulton, *Prolegomena*, p. 93) offer some ground for admitting—though with hesitation—the easier exclamatory sense.

51. This loyal but too impetuous disciple was Peter (John xviii. 10).

53—54. Christ was not going to His doom because He was helpless; so far as *that* was concerned, He could have twelve legions of angels for the asking. But He freely wished to be faithful to the divine purpose (*cf.* xxvi. 39, with note), already manifested in Holy Writ.

54, 56. On the appeal to Scripture, *cf.* Introd., p. xxx. It is enough to refer to Isai. liii, and to the various quotations in this gospel.

prophets might be fulfilled. Then all the disciples left him and fled.

Before Caiaphas: Now they who had seized Jesus led him 57
St. Peter's away unto Caiaphas, the high priest,
Denials where the scribes and the elders had
gathered together. And Peter followed him at a 58
distance, as far as the courtyard of the high priest;
and entering therein he sat with the attendants to
see the end.

Now the high priests and the whole Sanhedrin 59
sought false witness against Jesus, in order that they
might put him to death; and they found none, though 60
many false witnesses came forward. But afterwards
two came forward and said, ' This man said, " I can 61
overthrow the temple of God, and after three days
build it up " ' .

And the high priest arose and said to him, 62
' Answerest thou naught? What is it that these men
allege against thee? '

But Jesus held his peace. 63

And the high priest said to him, ' I adjure thee by

57—75. *Caiaphas: St. Peter's denials*: Mark xiv. 53—72: Luke xxii. 54—71: John xviii. 12—27.

59. ' The Sanhedrin ', composed of seventy-one members, was the Jewish supreme court of justice, and gave decisions on all civil and religious matters not reserved to the Roman authority. The word ' Sanhedrin ' is a Jewish formation from the Greek *συνέδριον*, here used in the text.

60. Two witnesses were required by the Law (Deut. xix. 15, *etc.*).

61. A perversion of Christ's words in John ii. 19: *cf.* also Matt. xxvii. 40.

62. ' What is it? ' *i.e.*, ' What are we to think of it? '

63. Caiaphas may be quoting words attributed to Jesus (*cf.* xxvii. 43); but the form of the question as given in Mark xiv. 61, and the character of Christ's reply, favour the view that Caiaphas identified ' the Christ ' with ' the Son of God ': *cf.* John x. 33. ' the living God ': *cf.* xvi. 16, with note.

the living God to tell us whether thou art the Christ, the Son of God '.

64 Jesus saith to him, ' Thou hast said it. Nevertheless I say to you, hereafter " ye shall see the Son of Man seated on the right of the Power and coming upon the clouds of heaven " '.

65 Then the high priest rent his garments, saying, ' He hath blasphemed! What further need have we of witnesses? Lo, now ye have heard the blasphemy; 66 what think ye? '

And they answered and said, ' He is worthy of death '.

67 Then did they spit in his face and buffet him, 68 while others cuffed him, saying, ' Prophecy to us, O Christ, who was it that struck thee? '

69 But Peter was sitting outside in the courtyard. And a maid-servant came to him, saying, ' Thou also wast with Jesus the Galilaean '.

70 But he denied before all, saying, ' I know not what thou sayest '.

71 And after he had gone out to the gateway, another maid saw him and saith to those there, ' This man was with Jesus the Nazarene '.

72 And again he denied, with an oath, ' I know not the man '.

73 And a little later the bystanders came over and

64. 'Thou hast said it': probably a qualified form of assent (*cf.* xxvii. 11), which, while admitting the particular statement, places the initial responsibility of eliciting it upon the questioner. 'Nevertheless', Christ has something to add on His own initiative. *Cf.* Mark xiv. 62 ('I am; and ye shall see . . .'), where the unqualified assent makes any contrast superfluous. *Cf.* Dan. vii. 13: Ps. cx (cix). 1: Matt. xvi. 27: xxiv. 30: Luke xxii. 69. 'hereafter': after this, the hour of His humiliation and weakness, they shall see Him only as the associate of the Father in glory and power (*cf.* Luke xxii. 69).

said to Peter, 'Truly thou also art one of them, for thy very speech doth manifest thee'.

Then he began to curse and to swear, 'I know not the man'.

And straightway the cock crew. And Peter remembered the word that Jesus had spoken, 'Before the cock crow, thou wilt deny me thrice'. And going out thence, he wept bitterly.

II. Pilate and the Crucifixion. (Chap. XXVII.)

Before Pilate
(Friday): end of
Judas

And at daybreak all the high priests and the elders of the people took counsel together against Jesus that they might put him to death. And they bound him and led him away and delivered him to Pilate, the governor.

Then Judas, who betrayed him, upon seeing that he was condemned, repented and took back the thirty pieces of silver to the high priests and elders, saying, 'I have sinned in betraying innocent blood'.

But they said, 'What is that to us? Look thou to it'.

And flinging the pieces of silver into the temple he withdrew, and went away and hanged himself. And the high priests took the pieces of silver and

75. St. Matthew speaks summarily of the cock crowing (*cf.* xxvi. 34), where St. Mark (in 'St. Peter's gospel') mentions a second crowing (xiv. 30, 72).

XXVII. 1—31. *Friday: Pilate; end of Judas*: Mark xv. 1—20: Luke xxiii. 1—25: John xviii. 28—xix. 16.

2. 'Pilate' was the fifth of the Roman procurators who since the deposition of Archelaus in 6 A.D. (*cf.* ii. 22, note) had governed Judaea (Luke iii. 1), subject to the legate of Syria. *Cf.* J. P. Arendzen, *The Gospels*, p. 155.

3. Judas realized that once Christ 'was condemned' by the Sanhedrin, the final sentence of Pilate was practically certain. On 'the thirty pieces of silver' *cf.* xxvi. 15, with note.

5—8. *Cf.* Acts i. 16—20.

said, 'It is not lawful to put them into the treasury, since they are the price of blood'.

7 And after taking counsel together, they bought
with them the potter's field, to serve as a burial-
8 ground for strangers. Wherefore that field hath been
9 called to this day 'the Field of Blood'. Then was
fulfilled what was spoken through Jeremiah the
prophet, saying:

And they took the thirty pieces of silver, the
price of him that was priced by the children of
10 Israel, whom they priced, and they gave them
for the potter's field: as the Lord directed me.

11 But Jesus stood before the governor. And the

9-10. This passage is a well-known crux. St. Jerome puts the matter thus: 'These words are not found in Jeremiah, but in Zachariah something similar is related; and though the sense is not very different, the arrangement and the words are different'. St. Augustine further notes that verse 10 'is not to be found either in Zachariah or in Jeremiah'. In Zach. xi. 12-13 the prophet is asking for his reward as the Shepherd of Israel. They weigh him thirty pieces of silver, 'the magnificent price at which I was priced by them!'. This is spoken ironically; God contemptuously bids him 'cast it unto the potter' (Hebr.). In Jerem. xxxii, on the eve of the destruction of Jerusalem and the Babylonian dispersion, the prophet is told to buy a field, God's merciful pledge of Israel's return and repossession (xxxii. 15, 37-44). St. Matthew apparently considers as obvious the relation between 'the pricing of the priced one' in Zach. (already referred to in xxvi. 15) and the act of Judas, but not so the significant relation between the act of Jeremiah and that of the priests here. Hence probably the attribution of the prophecy to Jeremiah and not to Zachariah (St. Augustine, *De Cons. Evang.* iii. 31). Or Jeremiah may come first as the more important, or (*cf.* Strack and Billerbeck, *ad loc.*) as heading the prophets strictly so called in the then Jewish canon. Certainly it is the last line of St. Matthew's quotation that bears the weight of the preceding lines. One should read Jerem. xxxii in its entirety to realize how the history of those days forestalled typically the days of the Messiah; and in so doing account must be taken of those wider principles of typical interpretation which the sacred writer shared with his contemporaries, and to which we see an appeal (*e.g.*) in ii. 18, 23, where see notes. In the present appeal to prophecy, as in many others, there is doubtless some controversial intent: *cf.* *Introd.* p. xxxi.

11. 'Thou sayest it': *cf.* xxvi. 64, note.

governor asked him, saying, 'Art thou the king of the Jews?'

Jesus said, 'Thou sayest it'.

And when he was accused by the high priests and elders he answered naught. Then Pilate saith to him, 'Dost thou not hear how many things they witness against thee?'

And he answered him never a word, so that the governor marvelled exceedingly.

Now at the feast the governor was wont to release to the multitude one prisoner, whom they would. And they had at that time a notorious prisoner called Barabbas. When therefore they were gathered together, Pilate said to them, 'Whom will ye that I release to you, Barabbas, or Jesus who is called Christ?'

For he knew that it was out of envy that they had delivered him up.

And whilst he was seated upon the tribunal, his wife sent to him, saying, 'Have thou naught to do with that just man; for I have suffered many things in a dream today because of him'.

But the high priests and the elders persuaded the multitude to ask for Barabbas and make away with Jesus. And the governor answered and said, 'Which of the two will ye that I release to you?'

They said, 'Barabbas!'

Pilate saith to them, 'What then shall I do with Jesus who is called Christ?'

They all say, 'Let him be crucified!'

14. 'never a word', *lit.*, 'to not even one word'.

15—18. Pilate appears to have departed from the usual custom in only permitting a choice between Christ and Barabbas, the former delivered up by the Jewish leaders out of jealousy, the latter a notorious criminal. He thought in this way to ensure Christ's release. There were at least the two robbers besides (xxvii. 38).

- 23 He said, ' Why, what evil hath he done? '
 But they cried out all the more vehemently, saying,
 ' Let him be crucified! '
- 24 Now when Pilate saw that he was gaining nothing,
 but rather that a tumult was arising, he took water
 and washed his hands before the multitude, saying,
 ' I am innocent of this blood ; do ye look to it '.
- 25 And all the people answered and said, ' His blood
 be upon us and upon our children! '
- 26 Then he released to them Barabbas, and after
 scourging Jesus delivered him up to be crucified.
- 27 Then the soldiers of the governor took Jesus into
 the praetorium, and gathered together about him the
 28 whole cohort. And stripping him, they put on him a
 29 crimson mantle ; and they plaited a crown of thorns
 and placed it upon his head, and a reed in his right
 hand. And falling upon their knees before him they
 mocked him, saying, ' Hail, king of the Jews! '
- 30 And they spat upon him, and took the reed and
 31 struck him on the head. And when they had mocked
 him, they stripped him of the mantle and clad him in
 his own garments, and led him away to be crucified.
- 32 And as they went out they found a man
 of Cyrene named Simon ; him they com-
 pelled to take up the cross of Jesus.
- 33 And when they were come unto a place called

The
Crucifixion

27. The 'praetorium', the Latin name of the official residence of the procurator ; here the word seems to refer only to the most public part of the building, the open courtyard.

28. The 'crimson mantle' was probably a faded military cloak, made to serve for royal 'purple' (Mark and John).

32—44. *The crucifixion*: Mark xv. 21—32 : Luke xxiii. 26—43 : John xix. 17—27.

32. 'Cyrene', the chief city of the Cyrenaica, N. Africa, held an important Jewish settlement : *c.f.* Josephus, *Contra Ap.*, ii. 4 : 1 Mach. xv. 23 : Acts ii. 10 : vi. 9.

33. 'Golgotha', the Aramaic form of the Hebrew *gulgoleth*, 'a

Golgotha, that is to say, 'the place of the skull',
 they gave him wine to drink, mixed with gall; and 34
 after tasting he would not drink it. And when they 35
 had crucified him 'they divided his garments, casting
 lots for them'. And they sat and guarded him there. 36
 And above his head they placed in writing the charge 37
 against him:

THIS IS JESUS THE KING OF THE JEWS.

Then are crucified with him two robbers, one on his 38
 right hand and one on his left. And the passers-by 39
 railed at him, tossing their heads and saying, 'Thou 40
 who wouldst overthrow the temple and in three days
 build it up, save thyself; if thou art Son of God,
 come down from the cross!'

In like manner also the high priests with the 41
 scribes and elders said in mockery, 'Others he saved, 42
 himself he cannot save. He is the king of Israel;
 let him come down now from the cross and we will
 believe in him. He trusted in God, let him deliver 43
 him now if he will have him; for he said, "I am
 Son of God"'. 44

And the robbers also who were crucified along
 with him made him the same reproach.

skull' (in Latin *calvaria*, whence our 'Calvary'), probably refers
 to the skull-shaped knoll which was the scene of the crucifixion.

34. Cf. Ps. lxi (lxviii). 21. The 'wine mixed with gall' (χολή)
 is doubtless the 'wine drugged with myrrh' of Mark xv. 23. χολή
 is not strictly limited in the Greek Septuagint, even in its literal
 meaning, to 'gall'; and its constant application in Greek generally
 (which it shares with the Hebrew word used in this psalm) to
 bitterness and things bitter in a metaphorical sense made it all the
 easier to use it of any bitter drink. It was the custom to offer the
 drugged wine as a narcotic to deaden the sense of pain; but Christ
 would not avail Himself of such relief.

35. Ps. xxii (xxi). 18.

39—44. Cf. Ps. xxii (xxi). 7—8: cix (cviii). 25: Wisdom ii. 13,
 18—20.

40. Cf. xxvi. 61, with note.

- 45 Now from the sixth hour darkness fell
Christ's Death
and Burial
over the whole earth until the ninth
46 hour. But about the ninth hour Jesus
cried with a loud voice, saying, '*Eli, Eli, lema
sabachthani*', that is, 'My God, My God, why hast
thou forsaken me?'
- 47 And some of the bystanders upon hearing this
said, 'This man calleth Elias'.
- 48 And straightway one of them ran and took a
sponge and filled it with vinegar; and he put it upon
49 a reed and offered it to him to drink. But the rest
said, 'Let be, let us see whether Elias be coming to
save him'.
- 50 But Jesus again cried out with a loud voice and
gave up the ghost.
- 51 And behold, the curtain of the sanctuary was rent
in twain from top to bottom, and the earth quaked,
52 and the rocks were rent, and the tombs were opened;
and many bodies of the saints that had gone to their

45—61. *Christ's death and burial*: Mark xv. 33—47: Luke xxiii. 44—56: John xix. 28—42: cf. John xix. 25: Luke viii. 2—3.

46. Ps. xxii (xxi). 1. The orthography of the utterance is uncertain. *Eloi* probably represents the Aramaic, *Eli* the Hebrew form: cf. Mark xv. 34, with note. The words of the Psalm express the extremity of Christ's human desolation.

48. 'vinegar', apparently *posca*, the mixture of water and vinegar drunk by soldiers and labourers: cf. Ps. lxix (lxviii). 21.

49. Immediately after this verse our two best MSS. (the Vatican and Sinaitic) and some other important authorities add: 'but another took a spear and pierced his side, and there came forth blood and water'. But it appears to be generally agreed that the words are an interpolation from John xix. 34.

51. 'the curtain of the sanctuary', the word *ναός* ('sanctuary') being probably used here in the stricter sense of the inner central building, as in xxiii. 35. It is doubtless not the outer 'curtain' hanging before the entrance to the Holy Place which is meant, but the inner curtain separating the Holy Place from the Holy of Holies: cf. Hebr. ix. 3. The symbolism is indicated in Hebr. ix. 6—8: x. 19—20; where see notes.

52—53. Doubtless this partial and temporary resurrection was to

rest arose, and coming forth from their tombs after his resurrection they entered the holy city and appeared to many. And when the centurion and those with him on guard over Jesus saw the earthquake and all that befell, they were very much afraid, and they said, ' Truly he was Son of God '.

And many women were there looking on from afar, who had followed Jesus from Galilee, ministering to him; among them was Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee.

And when evening had fallen, there came a rich man of Arimathaea, by name Joseph, who himself also was disciple to Jesus; he went unto Pilate and asked for the body of Jesus. Then Pilate commanded that it should be given up to him. And Joseph took the body and wrapped it in a clean linen sheet, and laid it in his new tomb, which he had hewn out in the rock; and he rolled a great stone to the entrance of the tomb, and departed. And Mary Magdalene and the other Mary were there, sitting over against the sepulchre.

And the next day, that following the day of preparation, the high priests and the Pharisees gathered together unto Pilate, saying, ' Sir, we have remembered how that

show that Christ's glorious resurrection brings with it that of the just (*cf.* I Cor. xv. 20—23).

56. 'the mother of the sons of Zebedee', probably Salome: *cf.* Mark xv. 40, and Vol. IV, appendix I.

62—66. *Saturday: the guards*: Matthew only.

62. 'the day of preparation', *i.e.*, for the sabbath, which began at sunset. The note of time is strangely worded, but clearly indicates the morning after the crucifixion, the day of which may thus be emphasized.

63. *Cf.* xii. 39—40: xx. 17—19: with notes.

- 64 impostor said when still alive, "After three days I rise again". Command, therefore, that the sepulchre be made secure until the third day, lest haply his disciples come and steal him away and say to the people, "He hath risen from the dead"; and thus the last imposture would be worse than the first'.
- 65 Pilate said to them, 'Ye have a guard; go, make it secure as ye know how'.
- 66 And going they made the sepulchre secure, scaling the stone in the presence of the guard. ✓

XXVIII.**III. The Resurrection.** (Chap. XXVIII.)

- 1 The Empty
 Tomb
 (Sunday)
- And after the sabbath, towards the dawn of the first day of the week, Mary Magdalene and the other Mary came to
- 2 see the sepulchre. And behold there was a great earthquake; for an angel of the Lord came down from heaven, and drawing near rolled away the stone
- 3 and sat thereon. His appearance was as lightning, and his raiment white as snow. And for fear of him
- 4 the guards quaked, and became as dead men.

64. 'The first imposture', to their minds, was Christ's posing as the Messiah; they had unmasked those pretensions, but a claim to resurrection would be more difficult to contend with.

65—66. 'Ye have (ἐχετε) a guard'. Possibly a curt imperative 'Have your guard'; but more probably a simple statement that their request is granted. The soldiers would remain under Roman command, but the officer in charge would attend to their wishes, and let them seal the stone themselves.

XXVIII. 1—8. *Sunday: the empty tomb*: Mark xvi. 1—8: Luke xxiv. 1—12: John xx. 1—10: cf. Luke xxiv. 22—24: John xx. 12—13, 15, 18.

1. 'after the sabbath'. The more obvious translation would be 'late on the sabbath', which however is excluded by the evangelist's own interpretation of the phrase, which immediately follows. The phrase is a difficult one; but the translation here adopted can be justified either as a direct translation (cf. examples quoted by Lagrange, *ad loc.*), or as the rendering of a rabbinical idiom (Strack and Billerbeck *ad loc.*). 'the other Mary', the mother of James and Joseph (xxvii. 56).

But the angel answered and said to the women, 5
 ' Fear not ye, for I know that ye seek Jesus, who was 6
 crucified. He is not here, for he is risen, even as he 7
 said; come, behold the place where he lay. And go
 ye quickly and tell his disciples that he is risen from
 the dead, and behold, he goeth before you into
 Galilee; there ye shall see him. Behold, I have told
 you '.

And departing quickly from the tomb in fear and 8
 great joy, they ran to tell his disciples.

And behold, Jesus met them and said, 9
The Risen Lord ' Hail '. And drawing near they em-
 braced his feet and worshipped him.
 Then Jesus saith to them, ' Fear not; go, tell my 10
 brethren to depart into Galilee, and there they shall
 see me '.

And as they went, behold, some of the guard came 11
 into the city and reported to the high priests all that
 had befallen. And they assembled with the elders, 12
 and after taking counsel together gave the soldiers
 much money, saying, ' Say ye, " His disciples came 13
 by night and stole him whilst we were sleeping ".
 And if this reach the governor's ears, ourselves will 14
 satisfy him and relieve you of all anxiety '.

And they took the money and did as they had been 15
 instructed; and this story hath been spread abroad
 among the Jews to this day.

7. Cf. xxvi. 32.

9—20. *The Risen Lord*: Mark xvi. 9—20: Luke xxiv. 13—53: John xx. 11—25.

9—10. The apparition was probably only to one of the returning parties of women, and is not mentioned by the other evangelists, though it may be intended to cover the apparition to the Magdalene (John xx. 11—18: Mark xvi. 9—10).

- 16 And the eleven disciples went into Galilee, to the
 17 mountain where Jesus had appointed. And when they
 saw him they worshipped him; but some doubted.
 18 And Jesus drew near and spoke to them, saying, 'All
 power in heaven and on earth hath been given me.
 19 Go ye, therefore, make disciples of all the nations,
 baptizing them in the name of the Father and of
 20 the Son and of the Holy Spirit: teaching them to
 observe all that I have commanded you: and
 behold, I am with you all days, unto the consum-
 mation of the world '.

16-17. The apparition 'at the Sea of Tiberias' (John xxi. 1) probably preceded this apparition at 'the mountain', where it was appointed (*cf.* xxvi. 32) that the apostles should receive their final charge. If it was on this occasion that 'He appeared to more than five hundred brethren at once' (I Cor. xv. 6), the fact that 'some doubted' is readily explained (Fonck, *Verbum Domini*, Vol. 2, p. 163). Even some of the Eleven may have questioned His identity till 'Jesus drew near and spoke to them': *cf.* John xxi. 4.

18. *Cf.* xi. 27: Dan. vii. 14: Philip. ii. 10: *Introd.*, p. xxix.

19-20. 'therefore': the universal authority of the apostles and their successors has its source in the universal authority of Christ, who now removes the limitations hitherto imposed (x. 5). His kingdom is to be catholic in place ('all nations'), in doctrine ('all that I have commanded') and in time ('all days'). 'in (eis, 'unto') the name of': the expressions 'to be baptized unto a person' (I Cor. x. 2) or 'in the name of a person' (Acts xix. 5: I Cor. i. 13) are practically synonymous, and denote an act of self-consecration or self-surrender to that person, making oneself his disciple and subject. *Cf.* Prat, *La Théologie de St. Paul*, Vol. II, Note U. 'I am with you', justifying the name 'Emmanuel' (i. 23). The words convey an assurance of unfailing and effective assistance (*cf.* Gen. xxviii. 15: Jos. i. 5: Isai. xli. 10: Jerem. i. 18-19), and confirm the saying of the centurion: 'Truly he was Son of God' (xxvii. 54).

APPENDIX.

THE PLACE OF MEMORY IN THE COMPOSITION OF THE SYNOPTIC GOSPELS.¹

The Synoptic Problem, strictly so called, does not concern itself with the question *who* wrote the Synoptic gospels, but rather is an enquiry as to *how* they came to be written. The authorship of the gospels is presupposed; if difficulties arose against that authorship in the course of Synoptic study, those difficulties, of course, would have to be considered, but still not as a part of the study itself. As a matter of fact, such difficulties do not appear to be in themselves grave; but some modern writers, following the method reprobated in Pope Leo XIII's great biblical encyclical, the *Providentissimus Deus* (Nov. 18, 1893), first deduce highly subjective conclusions from the internal evidence, and then on the strength of these do violence to the external evidence. It is also their way to use the internal evidence to multiply written sources, beyond anything that seems reasonable or probable; and in the present case one cannot but suspect that they have been influenced by a certain prejudice against supposing a living and teaching tradition among the Christians of apostolic times. It is the purpose of the present appendix, on the other hand, to emphasize the part that memory is very likely to have played in the composition of the first three gospels. In urging this the writer finds himself at variance with a few Catholic writers, but not to the same extent, nor upon the same fundamental question of principle, as in the case of those mentioned above. Nor, needless to say, does he wish to imply the smallest censure of their views; they are only using the liberty expressly accorded them by the Biblical Commission (June 26, 1912).

Quite apart from any immediate question of the composition of the gospels, we should be well-nigh compelled in any case to postulate a traditional outline of the life of Christ and of His chief sayings, current at Jerusalem both in Aramaic and Greek. No doubt most of the Jerusalem Christians, and indeed the Palestinian Christians generally, could speak

¹ This appendix reproduces in substance an article published in the first volume of *Biblica*, the quarterly of the Biblical Institute, Rome (1920: pp. 327—340), in virtue of an agreement made at the time.

and understand Greek. We may suppose Our Lord Himself, like the Jewish mother in II Mac. vii. 26 - 27, to have spoken in Greek with His pagan judge, but in Aramaic with His own people. The relation of Aramaic to Greek must have been very much the same as the relation of Welsh to English in Wales; a public speaker using English would practically always be understood, but there are many parts of the principality where, if he used Welsh, he would be listened to all the more attentively (*cf.* Acts xxii. 2). What more natural, then, than that the Christians of what was at the first the mother-church should tell the story of the Saviour's life and death in their own speech? Yet in that first Christian body there were also Jews 'from every nation under heaven' (Acts ii. 5), many of them evidently Greek-speaking, and the Greek-speaking Jewish Christians soon came to receive special attention (Acts vi. 1-6). They too would have their account of Christ's life and death and resurrection, and it would be substantially identical with the Aramaic account.

We have a short summary of the earliest traditional life of Christ in Acts x. 37-43, which reminds us forcibly of the gospel of St. Mark; but that there was in very truth a common stock, an original and simple version both of the life and of the sayings of Christ, not yet worked up into any of the gospels such as we now know them, is sufficiently indicated by the language of the gospels themselves. As a result of his careful and minute investigation of the linguistic data, Sir John Hawkins shows that neither in the common narratives nor in the common discourses are there characteristic words or phrases to be found, such as mark all three gospels in their peculiar portions.¹ They are the colourless background upon which the individual evangelists worked; and it is natural to conclude that their colourless character is due to their origin. They are not the result of deliberate composition, but the simple tale that formed itself upon the lips of Christ's earliest followers. The language itself points in that direction, and we shall shortly consider other arguments tending to the same conclusion.

The Aramaic version of Christ's life and sayings is of necessity harder to trace than the Greek one, but we probably have some fragments of it embedded in the New Testament, for example in Mark v. 41, *Talitha cum*, which it is interesting to find the Syriac version (a language so closely akin to Aramaic) reproducing without any mention of translation; or

¹ *Horae Synopticae*, by the Rev. Sir John C. Hawkins, Bart., M.A., D.D.: 2nd ed., pp. 26, 113, etc. (Oxford, 1909).

again in 'Aḡḡā, 'Father' (Mark xiv. 36: Rom. viii. 15: Gal. iv. 6), which, as Dr. Dalman (*The Words of Jesus*, Engl. Transl., p. 192) thinks, would probably be the first word of the *Our Father*.¹ But naturally this Aramaic version would find its home in St. Matthew's Aramaic gospel. That St. Matthew did write in Aramaic is a fact which, as the Biblical Commission says (June 19, 1911), has the testimony of tradition behind it, from Papias and Irenaeus downwards; it is also clear that tradition itself affirms an Aramaic rather than a Hebrew gospel, but there is no need to discuss this ulterior question here. It is well treated, for example, by Dr. Dalman (*Op. cit.*, p. 59). And the testimony of tradition is confirmed by the strong probability that in the 'Gospel according to the Hebrews' we have the substance of Aramaic Matthew, but with interpolations and mutilations. Here again we have a large question, which cannot be dealt with at length; it may be enough to refer the reader to Dr. Bardenhewer's excellent handling of the subject in his *Geschichte der altkirchlichen Litteratur*, Vol. I, pp. 379—383, and to what is said here in the Introduction, pp. 7—8. St. Jerome, our most important witness in the matter, tells us that the 'Gospel according to the Hebrews' was written in Aramaic, but in Hebrew letters (*Contra Pelag.* iii. 2), he twice calls it the *ipsam Hebraicum* of St. Matthew's gospel (*De vir. ill.* 3: *In Matt.* ii. 5), and mentions that he translated it into Greek and Latin (*De vir. ill.* 2), so that he must have been very familiar with it. It is true that his quotations are at times startlingly different from anything we find, or could possibly expect to find, in our present Matthew text; but it seems likely enough that he quotes the most striking, and therefore the most divergent texts. In the face of his evidence, and of some other data, it appears impossible to doubt the substantial identity of the two works.

The history of the Synoptic texts, then, appears to have been something like this. There was a short life of Our Lord current in Aramaic and Greek, forming part of the regular instruction of the Christians (Luke i. 4: Acts x. 37—43). St. Matthew's gospel was based upon the Aramaic version of it, and the other two gospels upon the Greek version. There were also, of course, many sayings of Our Lord extant, in some cases with fragments of narrative necessarily attached to them, as they are often found attached to sayings of all sorts, to which they supply the needful background. It does

¹ But Dr. Burney (*The Poetry of Our Lord*, p. 161) prefers the form *abunan*, with the possessive suffix.

not seem very likely that these sayings had been made into one great collection. St. Matthew gathers them into a few great discourses, but in this he seems to be following a logical rather than a chronological principle: *Matthaeus opera Christi non chronologice, sed historico-dogmatice seu idealiter disposuit*, says Father Hetzenauer (*Comment. in Genesim*, p. 41), but the saying seems even more true of Christ's words than of His works.¹ Roughly we may characterize the discourses in St. Matthew as follows:

- I. The New Law, for all (v—vii).
- II. Preaching the Gospel, for disciples (x).
- III. Parables (xiii).
- IV. Mutual relations (scandal, *etc.*: xviii).
- V. Scribes and Pharisees (xxiii; but one might go back as far as xxi. 23).
- VI. Eschatology (xxiv—xxv).

No doubt the greater part of these discourses are in their chronological place, but for various reasons, and especially from comparison with Luke, it seems likely that parts are not. One may compare, for instance, the harmonical arrangement of St. Matthew's Sermon on the Mount in the *Vita Domini Nostri Jesu Christi*, by Fr. Lohmann, S.J. Even in the case of St. Luke it is not always possible to be sure that he is aiming at reproducing the sequence in time, as may be seen by running one's eye down the gospel index of Père *tuor evangeliorum distinctis, et quantum fieri potest haud in-Méchineau's Vita Jesu Christi Domini Nostri, e textibus quaversis composita*. The full title is here given to show that Père Méchineau had no desire to invert the order of a gospel where it could be avoided. In any case, given the arrangement of Christ's sayings such as we have it in Matthew and Luke, it seems hazardous to conclude that they already formed one complete *corpus*; rather the two evangelists found them to a large extent in isolation, but inserted them in their respective gospels upon partly different principles. All three evangelists add something of their own, the fruit of special knowledge or special enquiry, as will be explained below; and the first gospel was early rendered into Greek. It is not the present writer's intention to prove the whole hypothesis that he has here put forward as to the origin of the gospels; but it has seemed best to explain what appears to him the most likely view, in order to make what follows more intelligible.

¹ The Biblical Commission admits it of both: *in disponendis factis et dictis non semper ordinem chronologicum tenet* (June 19, 1911).

What he would venture to urge is that there are a number of phenomena in the Synoptic gospels that are most easily explained as due to the working of memory. In the light of Luke i. 1, we cannot safely deny that there were written documents already in existence (although it is not an absolutely certain conclusion, especially as no trace of them appears to remain), but the evangelists appear in the main to have trusted their own and others' memory rather than to have worked from written documents. It was the testimony of the living voice that they aimed at recording. That the faculty of memory could go so far it does not appear necessary to demonstrate at length. Before reading was so universal an accomplishment, people relied far more upon their memory, and relied upon it with success. The Mishna itself, the traditional law of the Jews, appears to have remained a long time in a merely traditional form, without being committed to writing, and it is a sufficient witness to what could be done in Palestine. Josephus, too, writes that any Jew would more easily tell an enquirer all the (Mosaic) laws than his own name (*Against Apion*, Bk. II, chap. 18).

The case for written documents is apt to be overstated. Great emphasis is laid on the mutual conformity of the gospels, by way of strengthening the argument for a written source, and insufficient attention is paid to the differences that are constantly to be found even in the passages that most resemble each other. The following is an attempt to tabulate the cases in which a whole verse of one gospel is found as it stands in another gospel. The text followed is that of Westcott and Hort; *p.* signifies that only part of the verse quoted is in question, and *O.T.* is for 'Old Testament'.

Matt.	x. 22	=	Mark xiii. 13.	}
Luke	xxi. 17	=	Matt. x. 22 p. : Mark xiii. 13 p.	
Matt.	xxiv. 13	=	Matt. x. 22 p. : Mark xiii. 13 p.	
Matt.	xii. 30	=	Luke xi. 23	
Matt.	xii. 41	=	Luke xi. 32	
Matt.	xv. 9	=	Mark vii. 7 (O.T.)	
Matt.	xv. 32 p.	=	Mark viii. 2	
Matt.	xix. 6 p.	=	Mark x. 9	
Matt.	xxi. 42 p.	=	Mark xii. 11 (O.T.)	
Matt.	xxiv. 19	=	Mark xiii. 17	
Matt.	xxiv. 50	=	Luke xii. 46 p.	
Matt.	xxvi. 30	=	Mark xiv. 25	
Matt.	xxvi. 15 p.	=	Luke xxii. 62	
Matt.	xxvii. 58 p.	=	Luke xxiii. 52	
Mark	x. 15	=	Luke xviii. 17	
Mark	xii. 39	=	Luke xx. 46 p.	

Thus the agreements are as follows: Matt.—Matt. 1,

Matt.—Mark 8, Matt.—Luke 6, Mark—Luke 3. Possibly the above table may need some correction, though pains have been taken to make it accurate, and it might have to be modified if another edition of the text were selected; again, it is sometimes only a very slight difference that stands in the way of identification. Still, it usually comes as a surprise to those who have looked closely into the Synoptic Problem to find how rare is complete identification. If the main business were that of copying out a common document, we should certainly expect more of it.

Moreover, the *nature* of the differences in language needs to be taken into account. The gospels sometimes record the same incident in almost identical language (*e.g.*, Matt. viii. 2—4: Mark i. 40—44: Luke v. 12—14), but sometimes the number of common words is comparatively small (*e.g.*, Matt. xvii. 14—20: Mark ix. 14—29: Luke ix. 37—43), and there are all intermediate degrees. Still, the general principle remains true, that it is in the more striking parts of the narrative that they usually agree, in what would most easily be remembered. These more striking parts usually consist in some sentence of Our Blessed Lord that would be sure to stick in the memory, and still does so today; sometimes in more than a sentence, or again, in some words of one or the other characters in the incident. This may be seen in both the incidents already referred to, although there is so much more common in the one case than in the other. And this is a sign, surely, that it is in the main memory that has determined the degree of identity; copying documents is for the most part a mechanical process, and even the editing of a document was not likely to produce consistently phenomena of this particular kind.

Once more, differences of order and omissions point to the work of memory. The extent of these can be gauged by inspecting any good harmony of the gospels; it will then be seen how very far the Synoptics are from anything like complete agreement in such matters. And yet, why should they not agree, if one evangelist were using another's work, or a common written source? But we can understand that oral tradition would not be so meticulous about such matters, where there was no danger of formal error. The precise order of the incidents was seldom of great consequence in itself, indeed, as we have already seen, there is some reason to suppose that St. Matthew deliberately departed from it on a fairly large scale, with a view to logical arrangement. We may find some parallel to a proceeding of this sort in the arrangement of

the mysteries of Christ's life in the Spiritual Exercises of St. Ignatius, wherein Christ's life at Nazareth from His twelfth to thirtieth year is placed before His tarrying in the Temple in His twelfth year, and His apparition to St. Paul before His Ascension, in both places with an obvious purpose of arrangement.

A further argument for the part played by memory lies in the phenomenon of 'doublets', that is, in the repetition of the same saying of Our Lord by the same evangelist in a different context. This repetition is at times of an exceedingly complex nature, far more so than one would guess from Sir John Hawkins' tables (*Horae Synopticae*, pp. 80—107); the compiler's main object has been to give reliable facts and statistics rather than conclusions, and in this he has done useful service, but in places, as here, his work shows the influence of the Two-document theory, and he is inclined to arrange the data on that basis. Again, the interpretation of this phenomenon at times presents difficulties, for we cannot rule out of court the hypothesis that Our Lord uttered the same saying more than once, indeed, there are cases where we are practically bound to assume the opposite. Still, when every allowance has been made, it remains probable that in the case of some repetitions, and also in some other passages, we have the effects of association of ideas, a natural psychological law, through which inspiration could work without any detriment to truth. And this law, needless to say, would have little or no play in the revising or editing of documents. One illustration may here be given of these doublets, or rather of a group of doublets. The three following passages are parallel accounts of the sending of the twelve apostles: Matt. x. 9—15: Mark vi. 8—11: Luke ix. 3—5. But in the sending of the seventy disciples, Luke x. 1—12, we have considerable parallels to the above, forming of course doublets where both parallels are Lucan. Further, in Our Lord's references at the Last Supper to His own previous injunctions (Luke xxii. 35) *βαλλαντίον* can be traced to Luke x. 4 only (the seventy), *πῆρας* to Matt. x. 10: Mark vi. 8: Luke ix. 3 (all three of the twelve): Luke x. 4 (the seventy); *ὑποδημάτων* to Matt. x. 10: Mark vi. 9 (both of the twelve): Luke x. 4 (the seventy). And to return to the earlier parallels, Matt. x. 15 is paralleled by Luke x. 12, but this Lucan section itself contains several other parallels. Luke x. 2 is parallel to Matt. ix. 37—38; Luke x. 12—15 to Matt. xi. 20—24; Luke x. 16 to Matt. x. 40; lastly Luke x. 9, 11 (of the seventy) is paralleled by Matt. iii. 2 (of the Baptist), by Matt. iv. 17: Mark i. 14 (of Christ), and by

Matt. x. 7: Luke ix. 2 (of the apostles), where it should be noted how closely, as often, the Matthean passages resemble one another. But really, if one were to follow out all these parallelisms, there would be no end; perhaps the above will give some idea of the complexity of the data, but the student, to realize the evidence adequately, should write out the various passages in the Greek. It is admitted by approved authors (*cf.* Knabenbauer in Matt. xi. 25, p. 454: in Luke x. 2—24, p. 341) that an evangelist, reproducing language which Our Lord used upon the definite occasion to which he is referring, could illustrate and amplify this by language used upon another occasion, without meaning to imply or necessarily implying that the whole discourse and every small part of it belonged to precisely the same historic occasion. No doubt in our own time we should expect an apparatus of foot-notes and the like to explain this; but in the sacred writer's time and circumstances an author could allow himself to be led by the association of his ideas and the needs of his readers without incurring any suspicion of error, nor of course do the evangelists incur any such suspicion from Catholic harmonists today. The appearance of these doublets, then, as has already been said, tends to show that the inspired authors were relying more upon memory than upon documents.

A phenomenon that properly comes under the heading of doublets is the *schematism* mentioned in the Introduction (pp. xxxi—xxxii) as especially common in Matthew, though found in Mark and Luke. Sir John Hawkins admits that it makes for oral processes (*Horae Synopticae*, p. 173: *cf.* p. 217).

It may not be out of place here to say a word on the subject of possible intermediate sources; it might be urged, for example, that memory was at work in the composition of earlier documents, from which our present gospels were written. Now it has already been pointed out that in the light of Luke i. 1, it would not be safe to deny that there were written documents already in existence, and it must be remembered that in the very nature of things intermediate sources are exceedingly difficult to disprove. For the most part we have to fall back on two valuable scholastic axioms, *entia non sunt multiplicanda sine necessitate*, and again, *quod gratis asseritur gratis negatur*. In this particular case there is nothing in the internal evidence of the gospels that requires such intermediate sources, and tradition knows nothing of them. But there are also some positive arguments that at least go a long way towards excluding them. The time-limit for the composition of the Synoptic gospels, as determined both by external and

textual evidence, tells against them, for we could not suppose that they were incorporated in fresh narratives as soon as they were written. And the gospels themselves scarcely allow of such documents. As regards the first gospel, there is need to insist that it was originally composed in Aramaic; practically nobody appears to maintain that there were intermediate Aramaic sources, apart from the supposed Aramaic 'Logia', to which we shall return. The second gospel is written in rough, even at times uncouth Greek, and it is difficult to suppose that a previous document was deliberately roughened; the general tendency in revisions is in the opposite direction. Finally, whatever view we take of the efforts of the 'many' in Luke i. 1, St. Luke clearly implies that he himself followed their example in relying mainly upon the evidence of the eye-witnesses, with a view to establishing beyond question the facts conveyed in the Christian instruction.

Some attempts have been made to compare the process of the composition of the Synoptic gospels to similar phenomena in other cases. Of late more than one attempt has been made to draw a parallel between the origin of the gospels and that of the earliest documents relative to St. Francis of Assisi. On this subject a few remarks may be offered here, put together after consultation with Father Cuthbert, O.S.F.C., the well-known authority on the life of St. Francis and author of his life. In his life of St. Francis a description and discussion of the documents may be found; it is impossible to treat of them here. In the *Oxford Studies on the Synoptic Problem* (pp. 225—226) Canon Streeter has compared the incorporation of *Q* in the gospels of St. Matthew and St. Luke with that of the *Speculum Perfectionis* in the *Speculum Vitae*. By *Q* is here meant the Matthew-Luke discourse-matter, taken as a written source, and generally called in earlier days the 'Logia'. It should be remarked, however, that the *Speculum Perfectionis* has been found as a separate document, which is very far from being the case with *Q*. And again, large sections at a time of the *Speculum Perfectionis* were found in the *Speculum Vitae*, and practically unchanged, whereas we should have to suppose that *Q* was incorporated by St. Matthew and St. Luke after a different order, in varying quantities, and with various changes in the text. Thus the analogy to a large extent breaks down, and remains unconvincing. It may also be noted before we leave the subject that the only close literary parallelism in the early documents is that between the *Speculum Perfectionis* and the *Second Life* of Thomas of Celano. Both appear to reproduce the writings

of Brother Leo; but whereas there was probably little editing in the *Speculum Perfectionis*, Thomas of Celano worked over his source or sources in his own literary style, which alone appears in his work. It is true that here we probably have a thorough editing of an earlier document, with fairly minute changes, and it might be argued by analogy that each of the evangelists edited in his own way the same early document; but on the other hand Thomas of Celano is always himself, ever working up his material in his own style, whereas the evangelists, as has been pointed out, vary in their style according as they are on or off the common basis. And most of the arguments for the influence of memory are not really touched.

Another partial analogy to the composition of the gospels may here be suggested, and for the first time, in the sacred liturgy. In the English pre-Reformation Mass, for example, there are a number of prayers which are so similar as evidently to go back to a common origin; and if we ask how they came to differ at all, the most likely answer appears to be, that memory and authority preserved the essentials of the original prayer, but failed to maintain complete uniformity. The usages of Sarum, Bangor, York and Hereford may be compared for this purpose, as printed in parallel columns in *The Ancient Liturgy of the Church of England*, by W. Maskell, with the Roman Mass added for the purpose of reference. The Sarum *Confiteor* runs:

Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis: quia peccavi nimis cogitatione, locutione, et opere mea culpa: precor sanctam Mariam, omnes sanctos Dei, et vos orare pro me.

The York *Confiteor* is as follows:

Confiteor Deo, et beatæ Mariæ, et omnibus sanctis et vobis fratres: quia ego peccator peccavi nimis, corde, ore, opere, omissione, mea culpa. Ideo precor gloriosam Dei genitricem Mariam, et omnes sanctos Dei, et vos orare pro me.

The Sarum and Bangor *Misereatur* runs:

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducatur aeternam.

The York *Misereatur* is:

Misereatur vestri omnipotens Deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, servet et confirmet in omni opere bono et perducatur vos ad vitam aeternam.

One more example: the Sarum *Aufer* is this:

Aufer a nobis Domine cunctas iniquitates nostras, ut ad sancta sanctorum puris mentibus mereamur introire.

Here is that of York:

Aufer a nobis Domine omnes iniquitates nostras, ut ad sancta sanctorum mereamur puris mentibus introire.

And here is that of Hereford:

Aufer a nobis Domine cunctas iniquitates nostras, ut ad sancta sanctorum puris mentibus servire mereamur et introire.

Such examples might be multiplied indefinitely; but enough have been given to show the nature of the phenomena. There is of course no perfect analogy here with the composition of the Synoptic gospels; but for the purpose given above, the purpose of illustrating the working of memory in authoritative formulæ, where the general outline had to be retained amid any minor variations of phrase, the parallel certainly seems instructive.

A few words may be added in conclusion on the subject of the Two-document hypothesis; not that this appendix has had for its explicit aim to refute it, but because a certain amount of additional light may thus be thrown on what has been said hitherto. This hypothesis we may describe as the view that our present Matthew-text consists of Aramaic 'Logia' translated and incorporated with the Greek Mark-text. It is the origin of the first gospel that is really the vital point. As against this hypothesis we would note, firstly, that the fact that Matthew was written in Aramaic practically excludes it. Those who maintain the hypothesis would not of course admit the Aramaic composition of the Matthew-text; nevertheless the proof is a solid one. External evidence is also against the hypothesis. For the most part this would probably be admitted, but a few special remarks are needed on the subject of the term 'Logia,' which has been not a little abused. Eusebius in a famous chapter of his Church History (*Hist. Eccl.* iii. 39) tells us that Papias wrote a work entitled *Λογιῶν κυριακῶν ἐξηγήσεις*, and quotes a passage in which Papias says that St. Matthew wrote τὰ λόγια. It should be borne in mind, however—and this is all that need be said on the subject here—that this does not justify us in supposing that the work of St. Matthew intended by St. Papias consisted exclusively of discourses. Such a mistaken notion has really arisen from a failure to appreciate the effect upon terminology of the doctrine of inspiration. The title should be translated, 'Explanations of the Oracles of the Lord'; they are 'oracles', not as being sayings, but as being the inspired word of God. In this sense *λόγια* is used to signify Holy Scripture in Rom. iii. 2: Clem. Rom. liii. 1: Polycarp vii. 1, and elsewhere, and this indeed is the regular use of the word.

Nor is it conceivable that Eusebius and St. Irenaeus, both of whom, as is clear from the opening of the same chapter of the Church History, knew this work of St. Papias well, should have failed to make ample comment upon so extraordinary a phenomenon as a work of St. Matthew of the kind St. Papias is supposed to have meant. It is true that for the term 'Logia' the symbol *Q* (= *Quelle*) is now more generally used, but this does not appear to affect the position assumed. The old 'Logia' leaven is still working.¹

To return to the Two-document hypothesis upon its own merits. It also seems clear that St. Mark's gospel cannot have been a source in its present shape. For firstly, he reacts upon the common basis just like St. Matthew and St. Luke, putting in peculiar matter of his own, and bringing in more of his own words and phrases the more he gets away from it (*cf. Horae Synopticae*, p. 26). This feature of the Synoptic gospels, namely, that they show more of their several individual characteristics when they have least in common, seems to show that such peculiar portions contain a larger element of individual research and composition than the others, and to that extent had been less stereotyped by tradition. Secondly, St. Matthew and St. Luke are found in verbal agreement against St. Mark in the common parts (*cf. Horae Synopticae*, pp. 208—212); some suggest a special source for these agreements! Thirdly, St. Matthew and St. Luke omit much of St. Mark's matter (*cf. Horae Synopticae*, pp. 117—129), a fact most easily explained by St. Mark having himself added it to the common groundwork, an explanation itself confirmed by the fact already pointed out, that such passages peculiar to him also contain more of his peculiar characteristics. Needless to say, attempts have been made to explain away all these phenomena, but they do not strike one as particularly successful. It may be admitted without difficulty that St. Mark represents the narrative basis most closely; the fact is of interest, as showing how soon gentile influence made itself felt within the Church. St. Matthew, the specifically Jewish (and anti-Jewish) evangelist, reacted upon a tradition already to some extent 'de-judaized'.

To sum up, then, all that has been said in one word: memory explains both the likenesses and the differences in the Synoptic gospels, but the hypothesis of documents does not sufficiently explain the differences, such as we have them in the concrete.

¹ This question of the 'Logia' is more fully discussed in the third section of the Introduction.